COMPARATIVE DRAVIDIAN

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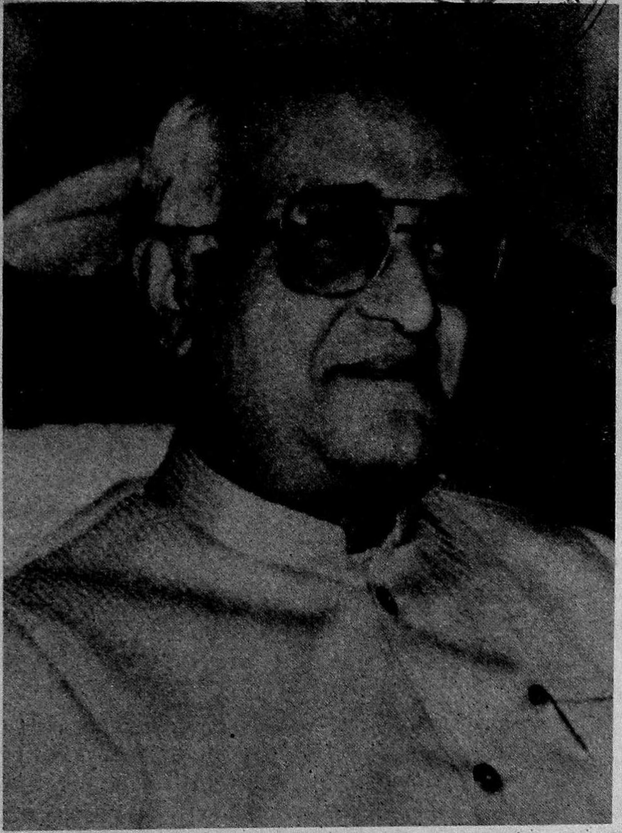
'LIFE EVERY MAN HOLDS, DEAR, BUT THE DEAR MAN HOLDS HONOUR FAR MORE PRECIOUS - DEAR THAN LIFE.'



Dedicated To

Prof. DR. A. GNANAM,

M.Sc., Ph.D., F.N.A., FIN. A. SC.,

Vice Chancellor

Pondicherry University

with

DEVOTION AND AFFECTION

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India is a multilingual and multi cultural nation which has sociolinguistic significance for studies and research in the areas such as language, literature, anthropology etc. There are four major language families in India and Dravidian is one of the important language families. Comparative and historical linguistics has contributed quite significantly, for the study of Dravidian and other languages in the Indian context.

Comparative Dravidian is one of the subjects offered at the Post Graduate and PG Diploma levels for linguistics and language and literature students. Though there are different specialisations in theoretical and applied linguistics areas, the importance of core subjects like phonetics, phonology, morpology, syntax and historical and comparative linguistics cannot be ignored. These basic structural aspects are quite necessary and relevant for various applied and theoretical studies.

It is in this context, I welcome the publication under the title Comparative Dravidian by Dr. R. Rangaswamy, UGC Emeritus Professor, Bharathiar University, Coimbatore. I am sure that a publication of this kind will serve as a useful textbook and as a meaningful reference material for students and researchers and all those interested in the study of historical and comparative linguistics.

Dr. S.SUBRAMANIYAN

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FOREWARD

'Historical and Comparative Linguistics' is one of the vital areas in Linguistic Science that needs nourishment and patronise, in the present day linguistic context of our country. After the classic work published by Dr. Robert Caldwell, there were a number of researchers and studies carried out by eminent scholars with reference to Dravidian languages-like Descriptive Grammars, Phonological Studies, Grammatical Comparisons, Anthropological Ethnological studies etc. There were several good attempts to study the Dravidian Tribal Languages also in a systamatic way both by foreign and Indian scholars; as well as by Centres of Excellence, Departments of Linguistics and Research Institutes. All these research works contributed to a substantial extent, for the develpoment of Dravidian studies.

Study of languages and contrastive and comparative study of languages are all quite necessary for making adequate studies to present the history of languages. Apart from this type of research, there should be attempt to prepare text-books and simplified reference Monographs on language families, Comparative Linguistics, etc. from the point of view of students and young scholars in the field.

It is in this context, the work that has been produced by Prof. Dr. R. Rangaswamy, UGC Emeritus Professor, Department of Linguistics, Bharathiar University, gains significance and importance. Prof.Dr. R. Rangaswamy with his wide experience, as a teacher and researcher, tried his best to present the various aspects of Comparative Dravidian in a text-book form. I am sure this publication will also serve as a good reference work for all those interested in Dravidian linguistic research and general studies. I am indeed very happy about this publication appreciate the useful attempt made by Prof. Dr. R. Rangaswamy in the area of Comparative Linguistics with particular reference to Dravidian.

(Sd) K. KARUNAKARAN.

Coimbatore - 46
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Prof. Dr. A. Gnanam, Vice Chancellor, Pondicherry University, requires very special mention and I record my indeptedness from the deep of my heart for his moral assistance, thought provoking directions and noble guidance which helped me attain the successful outcome and I proudly dedicate my humble work to him with devotion and respect.

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Behind every achievement there is a 'Wife' who has made selfless abundant sacrifies for me. I promise Kamalam Rangaswamy that I wil do better next time to minimise her hardships.

Finally my mind is expressing a personal touch to a few in this assignment. I started this work with the blessings of my Professors who supported me invisibly. When I was working in the original form my son, R. Chidambaranathan and my son-in-law, S. Senthil Kumar helped me a lot for the successful endeavour. Now when I am completing the work my grandsons, Gokul and Keerthi, are playfully collaborating with me and they claim that it is their work offering me loving kisses. Perhaps their claim is right in sprit.

....THANKS TO MEN
OF NOBLE MINDS IS HONOURABLE DEED.

ANBUCCELVAN,
Dr. R. RANGASWAMY

Coimbatore - 641 046
27th March 1995

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A SYSTEM OF TRANSLITERATION OF TAMIL

VOWELS

Short		Long	
a	அ	a	ஆ
i	இ	i	ஈ
u	உ	u	ஊ
e	எ	e	ஏ
o	ஒ	o	ஓ
		ai	ஐ
		au	ஔ

CONSONANTS

Plosives		Nasals		Laterals	
k	க்	n	ங்	y	ய்
c	ச்	n	ஞ்	r	ர்
t	ட்	n	ண்	l	ல்
t	த்	n	ந்	v	வ்
p	ப்	m	ம்	l	ழ்
r	ற்	n	ன்	l	ள்
		k	ஃ		

CHAPTER I

LANGUAGE AND ITS ORIGIN

1.0. It is a fact that any language is a creation of man and it is considered as an intellectual and creative art. The language is the outburst of human feelings or emotions.

1.1. The Encyclopaedia Britannica states as follows:

Language (adapted from the French language - from langue - tongue; Latin - lingua) the whole body of words and combination of words as used in common by a nation, people or race, for the purpose of expressing or communicating their thoughts also more widely the power of expressing thoughts by verbal utterances. (1)

In brief we can say that language may be defined as an expression of thoughts by means of speech sounds. The origin of language is not a perfect one, but its progress finds rapid growth in the later days. Now all the literary languages of the world are well developed with grandeur and perfection.

1.2. The language is taken as a thought provoking media. The expression and action are taken into consideration and they can be illustrated as follows :

A----------------------->	B	------------------------->C
Practical events		Practical events
preceding ----------------> the act of speech	Speech	----------------> followed in act of speech
(Thought) ---------->	(Expression)	-----------> (Action)

Leonard Bloomfield says that ' Language enables one person to make a reaction when another person has the stimulus.' (2)

1.3.0. SYMBOLIC LANGUAGE

According to John Dewey, ' A symbol is intended and invented any artificial tool and utensil for the purpose of conveying meaning '. (3)

All the artificial symbols are meaningful forms. For example, we can cite that " clouds " represent " rain ", " footsteps " - " playground ", "eye " - " vision " and " balance " - " justice ". We cannot make the cloud, we can make the sound, and as a token of meaning the sound serves the purpose as well as the clouds.

1.3.1. The arbitrary linguistic signs are convenient and easy to manage. The symbolic feature is that the idea is transferred from specific meanings to organisation of meanings. Hence, it is said that language is considered as a fence to protect, as a lable to identify and as a vehicle to communicate the meaning.

1.3.2. Those who create language to express the human feelings or emotions or even thoughts have done a remarkable service to the mankind to achieve their goal.

John Dewey rightly observes " The chief intellectual classifications that constitute the working capital of thought might have been built up for us by our mother tongue ". (4)

1.4.0 Only the human mind developes language and it is the reflection of mind. J. Vendryes, states 'A language is the reflection of human consciousness and betrays the nature of the mind which conceives it'.(5)

'Apart from the human mind language has neither life nor reality', according to M. Breal. (6)

Language is the blood of the soul into which our thoughts run out of which they grow.

1.4.1 Otto Jespersen observes the chief characteristic quality of language as follows:

'Our intellectual life is extraordinarily complex, and its most potent instrument language is also extraordinarily complex in consequence.

The condition of its evolution cannot be reduced to a single definite formula unless we are content with the one formula that covers everything, standard languages are socially determined". (7)

1.5.0. The Origin of Language :

The problem of the ultimate origin of language that is to say man's first speech is beset with difficulties. Opinions are numerous and objections are various to this view. The reason for this is that we are thinking of a question which goes to the dim, distant past, that is to the time of the creation of the world. When man was born he had only the capacity to speak, but it is wrong to suppose that he spoke as soon as he was born. Eventhough, there are scholars who hold the view that man had language when he was born, it is not acceptable to the rational minds.

Professor Witney says that the greater part of what is said and written upon the origin of language is mere windy talk. Modern linguists like Palmer regard the speculation about the origin of language as a non-essential part of linguistic science. On the contrary persons like Otto Jesperson are of opion that linguistics cannot refrain for ever from asking about whence of the linguistic evolution. The ultimate origin of language looks as though it is not a question of lingustics but that of anthropology.

1.5.1. The language is the living spirit of makind. The ancient theory of certain scholars that man received language from God is not accepted by eminent scholars to-day except perhaps by orthodox and conservative people. Man is not to be supernaturally provided with what he is competent to produce himself.

1.5.2. Otto Jespersen says "In earlier times it was the general belief that each of the great national language has been formed by some particular great writers. Italian, for example, by Dante, English by Chaucer, German by Luther and Danish by Christian Pedarson". (8)

1.5.3. Otto Jespersen, William Bright Witney and other linguists of the west present some theories about the origin of language. But they are not sound in nature and they are not considered as the real state of any language in its original formation.

1.5.4 The child's language and the symbolic language cannot be taken to infer the origin of language for the reasons given by the scholars. The children always try to imitate, learn and speak only the refined language spoken by the parents. Both the sociology and psychology play a keen role to study the child's language as they are well related to the study of linguistics.

With regard to the symbolic language we understand that mere symbols cannot do any justification to find out the origin of language. The symbols cannot express the continuity of thoughts by physical action and the emotional aspect cannot be expressed by them. In addition to it the outer light becomes an essential factor to identify the symbols for expressing the thoughts of man. Moreover only the vocal sounds do play the major role to understand the theme of language.

1.6.0. Max Muller and other scholars have described in their picturesque style four theories regarding the origin of language.

The first theory emphasies that primitive words were imitative of sounds. According to this theory, it is supposed that man imitated the cries of animals and birds. So this theory is otherwise called ' imitative theory'. Man copies for example the barking of dogs and obtained thereby a word 'bow bow' with the meaning of dog or bark. The English word 'cuckoo' and the Tamil word 'kakka' the Egyptian and Chinese 'mow' (meaning cat') are instances of this type. Max Muller too does not favour this theory to any great length. He says that this theory goes very smoothly as long as it deals with cakling hens and quacking ducks. Otto Jespersen says 'Words of this kind are like artificial flowers, wthout a root. They are sterile and unfit to express anything beyond the object which they imitate.' (9). He is of opinion that echoic words are just as futile as any other part of the vocabulary.

1.6.1. The next theory that is the 'pooh - pooh' theory or the interjectional theory' gives the following explanation, namely, language has its origin in the instinctive exclamations and interjections resulting from fear, pain, shy and other intense feelings. The number of words found in this theory may vary from language to language and may not after all be very great in extent.The scholars say that interjections are employed when one either cannot or will not speak and so interjection is said to be the very negativity of language. Max Muller says "Language begins where interjections end'. (10)

1.6.2. The third theory namely the 'ding-dong' theory is closely related to the 'pooh - pooh' theory. According to this theory there is a mystic harmony between sounds and sense. All onomatopoeic particles will come under this theory. Here certain sounds stand as proper expressions for certain ideas to be conveyed. As this theory cannot be conveyed very far, even Max Muller the expoister of this theory has himself abandoned it in his later lectures.

1.6.3. The fourth theory is fathered by the French linguist Noire. It has been nick named 'yo-ho-ho' theory. According to him, what originated as cries, raised by a band of men during the time of their working together resulted in language. The sailors during their act of hauling of the anchor are supposed to have shouted 'yo-he-ho' and from this sound comes the word 'heave' meaning 'to lift'. Thus, the act of lifting is indicated by the sounds that accompany the action. Otto Jespersen says 'Noire started this theory under any strong muscular effort it is a relief to the systems to let breath comes out strongly and repeatedly, and by that process to let the vocal chords vibrate in different ways'. (11)

All these theories explain only certain parts of language and not the main body (of language). No one single theory explains, however, all the parts of language.

1.6.4 There is one theory apart from the above four and Otto Jespersen says 'Men sang out their feelings long before they were able to speak their thoughts. The genesis of language is not to be solved in the prosaic but in the poetic side of life. The source of speech is not gloomy seriousness but merry play and youthful hilarity.' (12)

Love should naturally have had the first place among the emotions most powerful in eliciting outbursts of music or song. Love seems to have inspired and many of the first songs of man and it was instrumental in brining about human language through the songs.This theory is named as the 'Lyric theory'.

It is perfectly possible that the primitive man had no other purpose for his song than that of exercising the muscles of his mouth and throat and of amusing himself by the production of some sound - strange or pleasant. To put it technically primitive man's sounds were not

communicative; they were only exclamatory (i.e.) he uttered certain cries in joy or in pain without any idea of telling his hearers anything. As in agriculture, the primitive man reaped before he sowed, in language also the primitive man reaped understanding before he communicated.

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CHAPTER - 2

THE CLASSIFICATION OF LANGUAGE

2.0 The languages of the world suggest the possibility of three-fold classifications. The first one is called geographical classification. The earlier views with regard to the classification of languages were not satisfactory. Mario Pei says 'Early classification, based purely on unhappy etymologies, partly on pre-conceived theories about the origin of language, are highly unsatisfactory. (1)

To study the real characteristic features of languages in the world, a thorough knowledge of comparative linguisitics is very essential. Under the georgraphical classification, the different major families of languages are brought out by eminent scholars. They are ;

The Indo - European languages.

The Indo - Aryan languages.

The Dravidian languages.

The Afro - Asian languages.

The Semitic languages.

The South East Asiatic languages.

The American - Indian languages.

The Malayo - Polynecian languages.

2.1 The other two classifications are necessary for understanding the internal structure and related characteristics of languages. They are called (1) Morphological and (ii) Geneological classifications.

The former one deals with the science of structure in languages and the latter one with the family descent the lineage. In other words we can say that the morphological classification concerns itself with the manner of building words and sentences. The geneological

classification concerns itself with the actual words employed to express ideas.

2.2. Morphological Classification.

To classify languages into clear cut and uncompromising divisions from the point of view of their methods of expression has not been an easy task for the linguists.

August Scheleicheir (1823-1868), author of the 'Comparative Grammar of the Indo-European Languages' divided the languages morphologically into three groups namely:

1. Monosyllabic or Isolative
2. Agglutinating, and
3. Inflexional.

2.2.1. Monosyllabic or Isolative

Languages which express the grammatical importance and meaning of words by the position of the words in the sentence are called isolative. For example, in the Chinese language, 'ngo to ni' means' I beat you'. Here no prefix or suffix is added to the word and it is the position of words that account for the change of relationship from subject to object.

2.2.2 Agglutinating

The second group is called 'agglutinating'. As the word itself implies, the several elements of a word are glued (joined) to one another. To put it in a technical way, agglutinating languages are those in which the root is left unchanged and various additions to the root are made in order to modify the sense or to express grammatical relation.

The Turkish language, for example, we can see this rule.

(e.g) 'Sevmek' means 'to love'

'Sev-in-mek' means 'to love oneself'

'Sev-il-mek' means 'to be loved'

'Sev-me-mek' means 'not to love'.

The Dravidian languages belong to this group and Dr. R. Caldwell clearly says, 'In the agglutinative languages, grammatical relations are expressed by suffixes or affixes added to the root or compounded with it.' (2)

2.2.3. There are two sub-divisions in the agglutinative languages namely (1) Prefix agglutinating and (2) Suffix agglutinating. If languages add the modifying elements just before the root, it is said to be prefix agglutinating. Example of this kind may be found in Malaya family.

(e.g) 'Kitha' means 'to see'

'Varka Kitha' means 'made to see'

2.2.4. In the second division the modifying elements are added as suffixes to the root.. In Tamil we can see the tense sings and the pronominal suffixes are added to the root.

(e.g) cey + t + āṉ > ceytāṉ

(V.R + T.S. + P.S)

pāṭu + kiṟu + avaṉ > pāṭukiṟavaṉ

(V.R. + T.S + Dem. pronoun)

All the Dravidian roots are originally monosyllabic according to Dr. R. Caldwell and hence the family of languages is the best illustration to express this significance of agglutinating.

2.2.5. In Turkish language, we can see that the plural suffixes are added to the roots before the nouns take case-signs.

(e.g) 'Ev' "vīṭu' (noun)

'Ev + I' > Evi 'vīṭṭai' (noun + case sign)

'Ev + ler > Evler 'vīṭukaḷ, (noun + plural suffix)

'Ev + ler + i > Evler' 'vīṭukaḷai

(noun + plural suffix + case sign)

In Tamil language all the nouns take the case signs directly when they are singular; but in plural the nouns take the plural suffix first and the case signs are suffixed finally.

(e.g) 'kaṇ' (eye) (Noun)

kaṇ + ai > kaṇṇai (Noun + case sign)

kaṇ + Kaḷ > kaṇkaḷ (Noun + plural suffix)

kaṇ + kaḷ + ai > kaṇkaḷai (Noun + plural suffix + case sign)

2.2.6. The Semitic family belongs to the inflexional group of languages.

(e.g) 'qtl'	-	'to kill'
'qatale'	-	'he killed'
'qatil	-	'killing'
'qutila'	-	'he was killed'

It is the internal flexion of the vowels that determines the meaning and connection in these instances.

W.D. Whitney says 'Internal change of vowels is the characteristic and principal means of grammatical inflection in the Semitic tongues'. (3)

In the classification we have made so far, let us remember that a vowel has been placed under one or another head by virtue of that language's most predominant and prevailing characteristics. To put it briefly, the morphological classification is one rather of ideal type than anything practical.

2.3. Genealogical Classification

After closely examining a number of languages, if we find that they participate in a common stock of word material, we presume that these languages may be historically related to each other. The word meterial may consist of actual words or roots from which words are formed. When the word material is examined, importance is rightly attached to such words as expressed the names of familiar objects and things and family relations, the numerals and pronouns of such languages. Words may be divided into four classes.

2.3.1. Those that are used everywhere, everyday and by everyone such as I, we, one, two, three, go, do, give, good, bad, father, field etc. Here we have prononouns, numerals, imperative verbs, names of relations, quality nouns etc.,

2.3.2. Those that are frequent and universally understood such as courage, sorrow, pain, ornament etc.

2.3.3. Those that are comparatively rare with the masses but habitual only with the learned classes such as philosophy, religion, rhetoric etc.,

2.3.4. Those that are of altogether exceptional occurrence such as the strictly technical words of the arts and science like gravitation, oxygen etc.

It must be remembered that despite the importance of grammatical similarity, no genealogical connection should be denied on the scope of affinity only in vocabulary and not in grammar. However it is safe to say that without similarity of grammatical structure, the genealogical connection is not proved.

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CHAPTER - 3

THE COMPARATIVE METHOD

3.0 It is a universal fact and the great linguists of the word uniformally agree that any language had its origin or birth from an unknown family of languages. It is called as 'Homogeneous language' without any specific name. Naturally the language coming out from the so-called family could not be a refined one. The development of a language undergoes a few stages. The first one is a dialectic stage and the people expressed their feelings in broken forms. After a long gap prevailed through ages, the people created a refined standard languages.

* Homogeneous language
↓
I Dialectical stage
↓
II Standard Language

3.1. COMPARATIVE METHOD

There are two kinds of studies in the language. One is called the historical study of language; and the second one the comparative study of language. The former one deals with the different stages of a particular language in a family and we can take Tamil, Malayalam, Telugu, Sanskrit, German or English. From a closer study of a particular language one can understand the growth of it from the early period to modern period. It will bring out all the internal changes or growth in the different periods through ages.

On the other hand, the Comparative study deals with the related languages of a particular family. The languages are called cognates. For example, Tamil, Malayalam, Telugu, Kannada, etc. come under the Dravidian group of languages. We can cite Indo-European and the Indo Aryan languages also for this study.

In this study of cognates, one can infer the internal changes of the related languages in the phonological, morphological, grammatical, syntactical and lexical levels.

3.2. In this comparative study one can identify the basic forms that are inseperable. Robert A. Hall, Leonard Bloomfied, Charles F. Hockett and Winfred P. Lehmann clearly state the nature and the chief characteristic features of the study of cognates with a comparative outlook for which a comparative reconstruction is essential.

According to Robert A. Hall 'The comparative method has to deal with instances of perfect correspondences between related languages.' (1)

3.3. When different changes including of sound changes, affect different parts of one spech community (language split), we are faced with one earlier stage (ancestor or proto language), and two or more later stages (daughter and sister languages). The procedure whereby morphs of two or more sister languages are marched in order to re-construct the ancestor language is known as the 'Comparative Method'.

To study this method, we have to take into consideration, the composite sets. The environments in which a set arises from one proto - phoneme are different from those in which the same set arises from another proto - phoneme.

The comparative method is based on the principles that sets of recurring phoneme correspondences between two related languages from the mother languages. It is evident that the strength of the comparative method rests on the fact, that once a merger has taken place, no subsequent event can have the effect of reconstituting the original distinction between forms.

3.4. Charles F Hockett states the scope of comparative method of study more elaborately in his book on 'A Course in Modern Linguistics'.

"The comparative method is by far the most powerful of our techniques in linguistic prehistory. It is applicable, when we are faced with two or more clearly distinct languages which are neverthless related, or look as though they might be. If the relationship is not certain, application of the method can sometimes render it so. If we

are comparing more than two languages then the method is sometimes able to show us not only what their common ancestors was like, but also in what ways their degrees of relationship differ - say, that languages 'A' and 'B' are closer to each other than either is to language 'C'. (2)

Distinct but related languages are merely the later continuations of what were at some earlier time dialects of a single language. On the other hand, the fact that a language at a given stage in its history has a good deal of dialect variation is no way guarantees that the different dialects are destined to diverge until eventually they are separable languages; nor does diversity of dialects at a given stage necessarily imply that at some earlier time the language was more uniform.

(e.g) Indo-Europen > Old High German > English

Proto Dravidian > Proto Tamil > Malayalam.

Whenever we compare two forms of speech - two dialects of a single language, two-related languages or even any two languages chosen at random - we encounter some words which are similar in sound and in meaning' (3) so says Charles F Hockett.

3.5 In the comparative method, we work first and foremost with cognates.

e.g. Greek 'esti' .... Sanskrit 'asti'

English 'heand' German 'hant' (means 'hand')

English	German
H	H
ea	a
n	n
d	t

Note : * Proto - form of reconstruction.

This is called 'Method of Triangulation' in which the proto forms of reconstruction are derived.

A few more illustrations can be given for deriving the proto-forms of the Dravidian family by reconstruction.

Meaning	Tamil	Malayalam	Telugu	Kannada
'I'	yāṉ/nāṉ	ñāṉ	nēnu	nānu
'ten'	pattu	pattu	pati	hattu
'eye'	kaṇ	kaṇ	kaṇṇu	kaṇ
'tooth'	pal	pal	pallu	hallu
'work'	paṇi	paṇi	paṇi	paṇṇu
'bow'	vil	vil	villu	billu
			vilu	bil
'water'	nīr	nīr	nīlu	nīru
'yarn'	nūl	nūl	nūḷu	nūḷu
'ear'	cevi	cevi	kevi	kivi
'finger'	viral	viral	vrēlu	berel
'root'	vēr	vēr	vēru	bēr

From the above illustration we can infer one important feature of languages. C.F. Hockett says 'In searching for genuine cognates it is not close similarity that counts, but rather regularity of correspondences.' (4).

3.6. Since the syntacatic or word formation of a language undergoes rapid changes due to poetic composition and prose fiction, etc., we have to take this phonemic structure as the chief criteria for perfection.

In addition to it three main aspects are to be considered when one goes to define the comparative method of study.

a) Reconstructed structure of phonemes must be one similar to that of any related language in a group of family.

b) The Proto-Language is similar to the each of the daughter languages subject to the degree of relatedness.

c) The changes of forms we find out and pass on must not be one unknown to any study of languages.

3.7 On the other side one has to rule out the following three forms.

The symbolic forms, the borrowed words and the words of accidental similarity are to be completely rooted out for getting the proto form of reconstruction.

(e.g.)	'man' (Koriya)	man (English)
	'bard' (Egypt)	bad (English)
	'oṉṟu' (Tamil)	
		one (English)
	'oṉṉu' (Malayalam)	
	nāmam (Tamil)	'nām' - Hindi
		'name' English

3.8. Leonard Bloomfield says 'The Comparative method assumes that each branch of language bears independent witness to the forms of the parent language, and that identifies or correspondences among the related languages reveal features of the parent speech. (5)

3.9. Winfred P. Lehmann observes 'The Comparative method has been highly successful in disclosing relationship between languages and in permitting us to reconstruct earlier forms than those attested'. (6)

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3. Ibid - p.. 486
4. Ibid - p. 491
5. Leonard Bloomfield - Language p. 310
6. Winfred P. Lehmann - Historical Linguistics p. 91

CHAPTER 4

THE DRAVIDIAN LANGUAGES

4.0. The Dravidian languages are distinct in character and the term 'Dravidian' is a symbolic one to identify the group of languages. Among the languages in that family Tamil is the refined one. The term denotes the vernacular speech of the great majority of the inhabitants of Southern India.

Dr. R. Caldwell states 'I have designated the languages now to be subjected to comparison by a common term 'Dravidian' because of the essential and distinctive grammatical characteristics which they all possess in common, and in virtue of which joined to the possession in common of a large number of roots of primary importance, they justly claim to be considered as springing from a common origin, and as forming a distinct family of tongues. (1)

4.1. This family consists of cognates was at one time styled by European writers as 'Tamulian' or 'Tamulic'. But as Tamil is the oldest and most highly cultivated languages of the family and contain the largest proportion of the family inheritance of forms and roots, it is desirable to reserve the term 'Tamil' to denote the Tamil language itself and the term 'Dravidian' is referred to designate the entire family capable of wider application.

4.2. Kumarilabhatta used the term 'Andhra - Dravida Bhasha' to devote the 'Telegu - Tamil languages'.

The word 'Dravidian' chosen by Dr. R. Caldwell is derived from 'Dravida' the adjectival form of 'Dravida'. Manu says (X : 43 - 44) that Dravida is one the tribes belonging to Southern India.

In Bhagavatha Puranam, Satya Vardha was called as the 'Lord of Dravida'.

Babu Rajendralal Mitra, the Hindu linguist, says that 'Dravida' as one of the recognised Prakrits, the parent of the present vernaculars of India.

4.3. Dr. R. Caldwell rightly observes, 'It thus appears that the word 'Dravida' from which the term 'Dravidian' has been formed, though sometimes used in a restricted sense, as equivalent to Tamil, is better fitted not with standing, for use as generic term.' (2)

4.4. Dr. S.K. Chatterji says, 'The word 'Dravidian' is an Anglo-Indian expression, a word created by British scholars in India; and is a hybrid consisting of the Indian or Sanskrit word 'Dravida' and the English adjectival suffix - 'ian' which itself is from Latin. The form of 'Dravidia' was definitely employed with regard to the Tamil speaking section within the Dravidian family.' (3)

The original Indian words as well as their Anglical forms are found to be used in two contexts.

(i). a narrow or restricted one, in which 'Dravida' is used practically as identical with Tamil, and in this sense it is confined to the Tamil-speakers of South India.

ii) an extended sense in which 'Dravida' is used to indicate that very extensive language family with all its various component languages and dicalects as well as the people speak them.

4.5 'Tamil' - the significance of the term.

All the western and our northern people are unable to pronounce the special consonant in Tamil 'l' and hence it is often pronunced as 'l' or 'l'

(e.g.) Tamil > Tamil > Tamil

A few of the westerners pronounced it as 'Tamil'

Colebrooke says 'The language of the province is the Tamel to which Europeans have given the name of Malabar.' (4)

The exact word of Tamil in Sanskrit is 'Dravida'. In Tamil the consonants never occur initially. Two consonants occuring initially is not taken as Tamil syllabation. Dr. R. Caldwell says 'The compound 'dr' is quite un-Dravidian'. (5)

drāviḍa (cc-)

> dirāviḍam (cvc) ā + am > am

> diraviḍam	ā > a
> diramiḍam	v > m
> diramiḷam	ḍ > ḷ
> damiḷō	(loss of consonants)
> damuḷ	
> tamuḷ	d - > i
> tamiḷ	u > i
> tamil̲	ḷ > l̲

Dr. Kern says that Varahamiharar used 'diramiḍam' for 'diraviḍam' in his work Prahatsamhita.

In Taranantha's Tibetan History of the Propagation of Buddhism in India, the word 'diramiḷa' is found instead of 'diramiḍam'. Dr. Gundert says that this word 'diramiḷam' is found in abundance in the old Malayalam versions of Puranas.

But, in the Pali language of Mahavamsa this 'diramiḷam' is written as 'damiḷō'.

Later on, the following internal changes occurred in the word under discussion.

damiḷō > tamuḷ > tamiḷ > tamil̲

4.6. The Chinese traveller, Hieun Tsang used the word 'Tch - mo-lo' to refer Tamil. Dr. R. Caldwell says, 'There can be little doubt that the name Tamil may also be identified with the Tchi - Mo - Lo of Hieun Tsang a word which may also be read 'Dimala or even Dimara'. (6)

4.7. Rabindranath Tagore in his great poem, the 'Janagana Mana Adhi Jayake.....' which has been adopted as the National Anthem in India has used the word 'Dravida'. Dr. S.K. Chatterje says, 'Tagore has used the word Dravida in the extended sense to indicate that very extensive language family with all its various component languages and dialects as well as the people who speak them'. (7)

4.8.0. Linguistic notes on the Dravidian Languages.

Dr. R. Caldwell classified the Dravidian languages into two groups namely the cultivated and the uncultivated languages.

Tamil, Malayalam, Telugu, Kannada, Tulu and Kudagu belong to the group of cultivated languages.

Toda, Kota, Gond, Khand or Ku, Oraon and Rajmahal belong to the second group of uncultivated languages.

In the later period the classification undergoes a change and according to Prof. T. Burrow and Prof. M.B. Emaneau there are three groups which are given as follows:.

Proto-Dravidian

Proto-South Dravidian	Proto-Central Dravidian	Proto-North Dravidian

i. Proto-South Dravidian

Tamil, Malayalam, Tuda, Kota, Kannada, Kodagu, Tulu and Telugu

ii. Proto-Central Dravidian

Kui, Kuwi, Parji, Gonda, Gadaba, Kolami, Naiki and Konda.

iii. Proto-North Dravidian

Kurukh, Malto and Brahui

Let us see the chief characteristics of the above languages briefly.

4.8.1 TAMIL

Tamil is considered as the best and more refined language in the Dravidian family and the word itself shows the significance of the languages.

tamil > t + a + m + i + l̲

('t' - plosive consonant; 'm' - nasal consonant; 'l̲' - lateral consonant with special significance. The vowels 'a' and 'i' are the first two in the alphabetic system).

Dr. R. Caldwell states 'Tamil being probably the earliest cultivated of all the Dravidian idioms, the most copious and that which contains the largest portion and the richest variety of undubitably ancient forms, it is deservedly placed at the head of the list'. (8).

Tamil has the richest literature, deeper diction, glorious antiquity and detailed descriptive grammar. There are two kinds namely literary Tamil (cultivated dialect) and colloquial Tamil (uncultivated dialect) in it.

The Pinkala Nikantu of Tamil describes that sweetness and fragrance are the two characteristics of Tamil.

'inimaiyum nirmaiyum tamilenal akum'

The Tamil language is called 'aravam' by the Mussalmans of the Dekhan, the Telugus and the Canarese. Dr. Gundert suggested that the Tamil literature excelled other literature in ethics, it might have been perhaps from this cirucmstances that Tamilians were called Aravas (aram) 'Aravaas' on this supposition would signify moralists for 'aram' in Tamil means 'virtue' it might mean perhaps even Buddhists for 'aravan' (the virtuous one) is a name of Buddha.

4.8.2 Malayalam

This language claims to be placed next to Tamil in the list of Dravidian languages, on account of the peculiar close relationship to Tamils in which it stands. The language is one of the best cognates as it belongs to Proto-Tamil Malayalam group. Dr. R. Caldwell says 'Malayalam being a very ancient off-shoot of Tamil differing from it chiefly at present by its disuse of the personal termination of the verbs and the larger amount of Sanskrit derivations it has availed itself of, it might perhaps be regarded rather as a dialect of Tamil, than as a distinct member of the Dravidian family.' (9)

Malayalam is called as 'Malayālmā and Malayāymā'

Malai	>	Malē	>	Mala
Malai + āḷ + am			>	Malayāḷam
Malai + āḷ + i +			>	Malayāḷi

(Malai+ālam > Malayālam - the depth closed to the mountain)

Closer affinity between Tamil and Malayalam.

i. The author of the 'Periplus' represents 'Nelkynda' (nel + kunram) one of the most important emporia on the western coast, belonging to the Pandya king of Madurai. This is considered as the geographical evidence to identify the closer affinity between the two languages.

ii. According to Dr. Gundert, the oldest Malayalam poetry indicated Tamil rather than Sanskrit. Ramacharitham, probably the oldest poem in the language was composed before the introduction of the Sanskrit alphabets into Malayalam. This is the best literary evidence.

iii. There is another good evidence related to the semantic aspect of the grammatical theory. The descent of Malayalam from Tamil may be illustrated by the word it used to denote east. This is 'kilakku' (kīl + ku) meaning beneath, a word which corresponds to that which is used to denote west viz. 'mērku' (mēl + ku) meaning upwards. Both of which words necessarily originated, not in the western coast, but in the Tamil country.

But the people of Malayalam are due to the closer affinity with Tamil called 'kilakku' for the western mountain ghat and 'mērku' for the eastern side.

Further Dr. Gundert cites another example to strengthen the view. It is true that 'patiññāyiru' meaning the setting sun, is more commonly used in Malayalam for west than 'mērku'. The former term can be illustated as follows:

patu + ñāyiru > patuñāyiru (verbal root + noun) This is termed as vinaittokai in the Tamil grammar. Due to the assimilation of nasal affinity it is pronounced as patiññāyiru.

The term 'Malabar' for Malayalam. The origin of the name 'Malabar' has been enveloped in greater observity than that of other terms. In these words 'Malabar' and Malayalam the prefix Mala is not changed. The first appearance of the suffix 'bar' is in 1150 and from the time of its appearance, the word to which it is affixed is frequently found to change.

Col. Yule says that from the time of arrival of the Portuguese in India it seems always to have called Malabar, and in this form of the word 'Mala' meaning mountain is correctly given. The suffix 'bar' is in all

probability derived from the Arabic - 'bar' meaning continent.

4.8.3. Telugu.

In respect of antiquity of culture and glossarial copiousness Telugu is generally considered as ranking next to Tamil in the list od Dravidian idoms, whilst in point of euphonic sweetness it justly claims to occupy the first place' so says Dr. R. Calwell (10).

The Tamil poet, Subramaniya Bharathiar praises this language as cuntarat - teluṅku' in his peom.

The Europeans called this language 'gentoo' from the Portuguese word for heathens of gentiles denoting all Hindus or natives but in later time it stood for the Telegu alone.

The Tamilians, in trading and forming settlements in the East, had entered on a field formerly occupied by the Telugus but actually inherited the name by which their Telugu predecessors were known. 'Kling' stood for 'Kalinga' and Kalingas meant the sea board of the Telugu country.

Telungu is called Andhras by the Sanskrit writers. The Andhras are represented by Pliny as a powerful people and the Andra - Indi has a place in Peutinger Tables. Dr. R. Caldwell says, 'Hieun Tsang, the Chinese Pilgrim states that the language of the Andhras differed from that of central India, whilst the forms of the written characters were for the most part the same. (11)

The people of Andhra called their language as Telungu. In addition to it, Telungu, Telingu, Tailinga, Tenugu and Tenungu. One of the above mentioned forms, Tenugu or Tenungu is sometimes represented by the Telugu scholars as the original form of the word and it means 'sweetness'. This derivation seems to have the resemblance of the word to 'ten' (honey)

Dr. Kern says that the term, Telungu is deriveed from 'Trilingam' and this term is found in Puranas. One of the names by which the Telugu language is known in the Tamil country 'Vadugu' meant a Telugu man. The root of this 'Vada' (north) the Telugu country lying to the north of the Tamil.

4.8.4. Canarese.

The next place is occupied by Canarese, properly the Kannada or Karnataka. The Canarese includes two dialects. Classicial, commonly called Ancient Canarese and the Colloquial or Modern Canarese, just like Tamil. The former differs from the latter not as classical Telugu and Malayalam differ from the colloquial dialects of these languages by containing a larger infusion of Sanskrit derivatives, but by the use of different inflexional terminations.

Dr. R. Caldwell says 'The dialect called Ancient Canarese is not to be confounded with the character denoted by the name which is found in many inscriptions in the Maratha country, as well as in Mysore. The language of all really ancient inscriptions in the Hala Kannada or Ancient Canarese character is Sanskrit not Canarese. (12)

The term 'Karnata' or 'Karnataka' is said to have been a generic term including both the Telugu and Canarese people and their languages. Karnataka is regarded as a Sanskrit word. Dr. Gundert derives the world from the Dravidian words 'Karu + natu + akam' (black cotton soil). In course of time by a misapplication of terms they applied the same name, the 'Karnataka' or Carnatic and it was further corrupted by the Canarese people themselves into Kannada or Kannara from which the language is styled by the English 'Canarese'. (12)

4.8.5. Tulu

The next language in the Dravidian family is Tulu or Tuluva. It is destitute of a literature in the proper sense of the term and never had a character of its own. The Basla missionaries used the Canarese character in the Tulu books printed by them.

'The name Tulu means, according to Mr. Brigel, mild, meek, humble and is to be regarded therefore as properly denoting the people not their languages' so says Dr. R. Caldwell. (13)

Mr. Ellis says that Tulu is a dialect of Malayalam as the Tulu Brahmin used Malayalam character in writing Sanskrit. The publication of Mr. Brigel's Tulu Grammar has shown much light on this language and it differs from Malayalam. Now, there prevails a community by name Tuluva Vellala in Tamil Nadu. There is no trace of any inferior of the peculiarities of Tulu into the colloquial Tamil of Madras, which differs not in a Tulu but in a Telugu direction.

4.8.6. Kudugu or Coorg.

Dr. R. Caldwell considered rather as an uncultivated dialect of Canarese, modified by Tulu than as a distinct language. Dr. Mogling, a German Missionary, was of opinion that this language was more closely allied to Tamil and Malayalam than to Canarese. It stands about midway between old Canarese and Tulu. A grammar of this language published by Major Cole and he composed a few songs of that language.

4.8.7. Tuda

Dr. R. Caldwell mentioned another set of six languages in the Dravidian family separately as they are uncultivated, destitutde of written characters and comparatively little known.

Toda, properly Tuda, is the language of Tudas spoken by the hill tribes inhabiting the Nilgiris hills. The book written by Col. Marshall on Tudas contains a valuable epitoma of the grammar of their language by Rev. Dr. Pope. He connects the names of Todas with the Tamil word 'Tolan'. But the derivations of the name may be regarded as unknown at present.

4.8.8. Kota

The language of the Kota, another small hill tribe at Nilgiris is considered as a very old and rude dialect of the Canarese. Besides these two dialects seen here, there are another two rude dialects spoken by Irulars and Kurumbars of the same region.

4.8.9. Gond

The language of the people inhabited at Central India is one of the dialects of the family. Much valuable information concerning the Gonds is contained in Col. Dalton's papers on 'Ethnology of Bengal'. A grammar with vocabulary of this language was published by Rev. J.G. Driberg.

4.8.10. Khond

It is called as Khond or Ku and it is the language of Khonds. Their neighbours in Orissa are called as Kandhs or Kus. Some consider 'Khond' with 'Gond' and derive the name from the Tamil word Kunru (hill); but the neighbouring Telugus call them as Khonds.

4.8.11. Rajmahal

The language of the Peharias or hill people is commonly called as 'Maler' or 'Rajmahal'. They seems to have been the original inhabitants in Bengal of the Rajmahal hills. The brief vocabulary of this hill tribe is contained in the 'Asiatic Researches'. Col Dalton's 'Ethnology of Bengal' leads to the supposition that the Rajmahal's idiom is in its basic Dravidian.

4.8.12 Oraon.

The language is spoken by the people of Choto Nagpur and the neighbouring districts of that same place. Col. Dalton has given a full and interesting account of the people and their language. Rev. F. Batseh has composed an epitome of the grammar of the language.

4.9.0. According to Dr. R. Caldwell, Tuda, Kota, Gond and Ku, though rude and uncultivated, are regarded as essentially Dravidian dialects equally with the Tamil, the Telugu and the Canarese. But the Rajmahal and the Oraon contain an admixture of roots and forms belong to some other family of tonuges. He further says' I venture, however, to classify them as in the main Dravidian, because the Dravidian roots they contain are roots of primary importance, including the pronouns and the first four numbers from which it may fairly be inferred that these dialects belonged originally to the Dravidian family (14).

4.10.0. Both Prof. T. Burrow and Prof. M.B. Emaneau have published a monumental book by name **'A Dravidian Etymological Dictionary'** which stands a land mark in the history of linguistics. The new classification namely Proto-South Dravidian, Proto-Central Dravidian and Proto-North Dravidian are vividly expressed in the family tree of Dravidian languages.

Under Kolami-Parj group, the four languages Kolami, Naiki, Parji and Gadaba are brought forth; Telugu, Gondu, Konda, Kui and Kuwi come under Telugu - Kui group. Because of the closer affinity, Telugu occupies a place in Proto - South Dravidian also .

The Linguisitic Survey of India compiled by Sten Konow is another bacon light to study the Dravidian languages.

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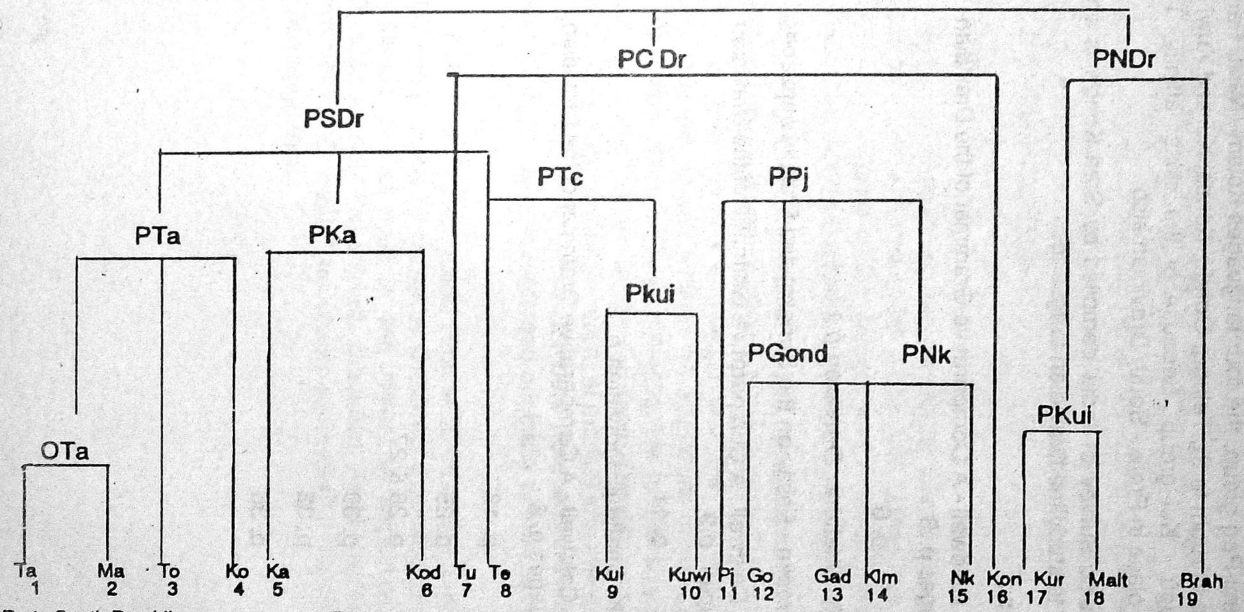
"Genealogical Tree of the Language - Dravidian"

Proto Dravidian



Proto South Dravidian — Proto Central Dravidian — Proto North Dravidian

1. Ta : Tamil
2. Ma : Malayalam
3. To : Toda
4. Ko : Kota

5. Ka : Kannada
6 Kod : Kodagu
7. Tu : Tulu
8. Te : Telugu

9. Kui : Kui
10 Kuwi : Kuwi
11 Pi : Parji
13. Go : Gondi

13. Gad : Gadba
14. Klm : Kolami
15. Nk : Naiki
16 Kon : Konda

17. Kur : Kurukh
18 Malt : Malto
19. Brah : Brahui

CHAPTER 5

HISTORY OF DRAVIDIAN COMPARATIVE PHILOLOGY

5.0. It is now just one hundred and thirty eight years since the unique work called 'A Comparative Grammar of the Dravidian of South Indian family of languages ' was published by Dr. R. Caldwell in 1856. By this outstanding work he created a new branch of oriental philology, the comparative philology of the Dravidian languages.

5.1 Prior to Dr.R. Caldwell the time was characterised as the period of pioneer work. It is important to note that the Europeans got acquainted with Tamil sooner than with Sanskrit. It is equally important that the new commers started soon to cultivate their practical knowledge of Tamil and to dedicate their attention to this language in the philological point of view. The first books printed in Tamil in the years 1579 by Father Anrique Anriquez. In the year 1672, Philip Baldaeus published a brief Tamil grammar.

The first dictionary of Tamil and Portuguese by Antem da Proenca in 1679, another grammar by Baltazar da Costa in 1680 and finally the most significant work, Grammatica Damulica by Bartholomaeus Ziegenbalg in 1716, are the pioneering works in the field of Philology. Constant Joseph Beschi published the best grammar of High Tamil.

5.2. Among the Dravidian group of languages, Tamil, Malayalam, Telugu and Kannada have vast, rich and ancient literature whereas the others are languages spoken by primitives. The study of the Dravidian languages was mostly done under difficulut conditions by Catholic and Protestant missionaries, especially these of the Society of Jesuits and also of Danish, German and Swedish missions.

5.3. In the first half of the 19th century there were published several dictionaries, more grammars, important first editions of texts and translations from old literature of the great Dravidian languages. The chief merit of Tamil studies of that time is the outstanding 'Tranquebar Dictionary' in 1799. Dr. Graul published an excellent grammar in 1856 and later on his German translation of Tirukkural.

5.4. The Kannada language had been studied by Kittel and Malayalam by Gundert. All these works followed the traditions of ancient Tamil and the grammarians of other cognates. The attention of these scholars is mostly dedicated to the great literary languages and ignored the non - literary languages of the Dravidian family. The comparative treatment has been isolated from the invetigation of the development of different languages.

5.5. Dr.R. Caldwell's work is truly an outstanding achievement. Franz Bopp published his work on Comparative Grammar in the year 1833 - 1852 (I Edition) and in 1857 - 1861 (II Edition). But the significance of Caldwell's Comparative experiment appears to be unique. He succeeded in laying out several views valid till now and of fundamental importance.

i) Dravidian languages are not only local dialects of one language but absolutely independent though related languages, originating from a common hypothetic source called the Proto-Dravidian.

ii) Dravidian languages have not developed from Sanskrit.

iii) Dravidian languages have an important share in the development of North Indian or Indo-Aryan languages.

iv) Generally Tamil has preserved the best picture of the original state.

5.6 Dr.R. Caldwell's work on Dravidian Comparative Grammar has inspired Beams to start with publishing of his 'Comparative Grammar of the Modern Aryan Languages of India' in 1872. There was a second and third edition of Dr.R. Caldwell's work in 1875 and 1913 respectively.

5.7 Dr. U.V. Swaminatha Aiyar shines out on the horizan of the Tamil renaissance movement immortal in his merits for critical editions of voluminous texts of ancient literary periods.

In Kannada, the Epigrafia Carnatica started the publication of Kavya Kalanidhi. At the same time, the unique Kannada - English Dictionary of Kittel was published.

Hahn published the grammar of Kurukh, Williamson and Haid investigated Gond etc. K.V. Subbayya published articles in Indian Antiquary (1909 - 1911). In 1906, the monumental work of Indian

linguistics, the Linguistic Survey of India was published. Its fourth volume compiled by Sten Konow is dedicated mainly to Dravidian languages.

5.8 The modern period may be characterised by the Indian linguists, chiefly Suniti Kumar Chatterji in 1929. Typhical for this period is the entry of Indian scholars and P.S. Subramaniam Sastri and Prof.. L.V. Ramaswamy Iyer are the two outstanding research workers.

Prof. L.V. Ramaswamy Iyer published some works which represent the beginning of true historical investigation of Tamil and Malayalam. In 1941 the Indian scholar Narasimha published the grammar of the oldest Kannarse inscriptions. In 1937 a history of the Telugu language was published by C.N. Rao.

5.9. In this period, Prof. T. Burrow of Oxford and Prof. M.B. Emeneau of Berkely brought out many articles. The first dedicates his attention to important problems of Dravidian phonology and phonetics, etymology and the relation between Dravidian and Sanskrit. In 1929 an interesting Tamil grammar has been published in the U.,S.S.R. (Mervart A.M. Grammatika Razgovornogo Tamil skogo Jazyka) which tries to explain the languages from Tamil itself without any preconceived theory and terminology.

In 1946 Prof. Jules Bloch published his 'Structure Grammatical das Languages Dravidiannes' based mostly upon the investigation of non-literary languages.

5.10. In the first half of the 20th centuary many works have been published in the field of Dravidian Comparative Philology. Detailed informations and description of languages such as Kui, Brahuri, Gond and Tulu have been published and the foundations have been laid of a sold comparative method of the future. The editions of old texts and epigraphs, Tamil, Malayalam and Kannada enable solid historical investigations.

M.B. Emeneau published Kolami texts and also an excellent grammar of Kolami, appened by a copious etymological vocabulary. Prof. T. Burrow and S. Bhattacharya bring out a descriptive grammar of Parji with texts and vocabulary.

T. Burrow and M.B. Emeneau have published an elaborative and large etymological, comparative dictionary of the Dravidian languages.

The scholars of Poona have prepared a work of outstanding merit in compiling complete bibliography of works dealing with Dravidian philology. C.R.Sankaran and J.R. Firth have rendered great services in this field of study.

The University of Travancore in Trivandrum, the Acadamy of Tamil Culture in Madras and its journal 'Tamil Culture' the University of Madras, the Annamalai University, the Madurai-Kamaraj University and Bharathiar University have been doing a lot of service by publishing many outstanding works and these show the marks of lively activity as far as Dravidian linguistics is concerned. The first who treated Dravidian problems on widerscale in Plague was Prof. Otakar Pertold.

5.11. As true linguists, we have to work hard to bring out a broader contribution to study Tamil in its diachronic, historic and synchronic static aspects. In its future, the comparative treatment must be connected closely with the historical investigations.

5.12. To conclude this detailed study, it is noteworthy to quote the words of Kamil Zvelebil.

'Time is ripe to create some sort of international collaborations of the scholars and research-centres; it would be ideal to have a special international scientific journal dedicated only to the problems of Dravidian philology and linguistics further to have a periodical bibliographic issues and finaly international conferences of Dravidiansists from time to time.'

CHAPTER - 6
AFFILIATION OF THE DRAVIDIAN LANGUAGES.

6.0. It has been already noticed that the Dravidian langauges would easily come under the category of the suffiix agglutinating group according to the morphological classification. For it is plain that several elements indicative of gender, number, tense etc. are suffixed to the verbal roots.

There are broadly two different opinions among scholars with regard to the affiliation of the Dravidian langauges. One holds that they must find a place in the Indo-European languages as one the dialects of the group.In the last generation persons like Colebrooke, and Wilkins assued the view that the Dravidian languages were derived from Sanskrit. It was perhaps because of their reliance on certain Sanskrit scholars who traced everything with which they were acquainted to an ultimately Aryan source.

6.1. But Dr. R Caldwell clearly states that the Dravidian languages have the living spirit in the bulk of their own words and forms and they are independent in character to be considered as a distinct family.

He further declares 'The supposition of the derivation of the Dravidian languages from Sanskrit though entertained in the past generations by a Colebrooke, a Carey and a Wilkins is now known to be entirely destitute of foundation.' (1)

No person who has any acquintance with the principles of comparative philology can suppose the grammatical structure and important basic roots of the Dravidian languages to be capable of being derived from Sanskrit by any process of developments or corruptions.

6.2. Dr.R. Caldwell even sets out to show that Sanskrit has not disdained to borrow certain expressions from the Dravidian languages. Among the words he enumerates as borrowings of Sanskrit from the Dravidian root materials, the following may be noted.

6.2.1. 'aṭavi' : The word 'aṭavi' meaning a forest is derived by the Sanskrit scholars from the root 'aṭ' meaning to roam or wander. But Dr.R. Caldwell says that the Dravidian derivation is from the root 'aṭ' meaning density which same root is found in the Tamil word 'aṭavi' (to

be croweded). Thus from the root 'aṭ' with the addition of suffix 'vi' as in 'kēḷvi' we get 'aṭavi'.

6.2.2. 'āṇi' : Next word is 'āṇi' meaning the pin of a cart. The Sanskrit derivation is 'aṇ' meaning 'to sound'. The Dravidian derivation is from 'aṇ' which is found in 'aṇai' (to embrace or dam). 'aṇi' (to put on or wear) 'aṇavu' (to cleave to) 'aṇu' (to reach). As 'āṇi' is close to the axle of the cart, and as it does not appear to be always producing sound, Dr. R. Caldwell must have come to the conclusion that the word is traceable to the Dravidian root ultimately.

6.2.3. 'kuḷam' : The word 'kuḷam' meaning a pond is derived by Sanskrit scholars from 'kula' meaning to cover. The Dravidian derivation of the workd is from 'kuḷi' (to bathe) which itself can be further traced back to 'kuḷu' (to be cold). It is noteworthy that this expression is found in one form or another in the major Dravidian dialects, Tamil and Malayalam 'kuḷam' Telugu 'kolanu'.

6.2.4. : Then we can take the word 'nīr' meaning water. The Sanskrit derivative is said to be 'ni' meaning to guide or direct. The idea under this derivation seems to be that originally man was guided in his path by the course of water. The Tamil derivation which is given by Dr. R. Caldwell is obtainable from 'nēr' to be level or to be straight. But the quality base of the word is 'nīrmai' and it is 'nīr' in Tamil. There are two other words in Tamil to denote water like 'puṉal' or 'veḷḷam'. Telugu uses 'nīru' as the original singular form and 'niḷḷu' in plural in Malayalam we have 'nīru' besides 'veḷḷam', Kanada has 'nīru' and Gond has 'īr'

6.2.5. 'mīṉ' : The next word is 'mīṉ' (fish) in Tamil. The Sanskrit scholars derive the world from a fancied root 'mi' meaning to hurt. But the Dravidian scholars derive the word from the root 'miṉ' to glitter or to be phosphorescent. The word 'mīṉ' is found in all the Dravidian dialects. Even in Rajmahal it is found as 'mīn' and in Gond as 'mīṉḍ'.

There are other collateral formations from the same root in such works as 'miṉṉal' and 'miṉmiṉi'. Looking at the stars in the sky the Dravidians named them as 'vāṉmīṉ' or viṇmīṉ'.

6.3.0. Dr. R. Caldwell has emphasised the fact that the Dravidian languages are independent from Sanskrit having a distinct character. He formulates certain concepts to establish his views.

1) The non-Sanskrit portion of the Dravidian languages was very greatly in excess of the Sanskrit.

2) There is another important factor in the nature of a language in which the living spirit of it lies in the pronouns, the numerals, the verbal and nominal inflections and the syntactic arrangement. They were originally and radically free from Sanskrit.

3) All dictionaries of Dravidian languages contained a large number of Sanskrit words scarcely at all altered, which were evidently Sanskrit derivatives. Such words are never regarded by native scholars as of Dravidian origin.

4) One should know the fact that the comparative study of any language is to be dealt with the total negligence of the foreign words and borrowings.

5) The orientalists who supposed the Dravidian languages to be derived from Sanskrit were not aware of the existence of uncultivated languages of the Dravidian family, in which Sanskrit words are not at all, or but very rarely, employed.

6) The mere fact of a certain language using certain expressions of another language is near proving the identiy of the two languages. Though it may be difficult for Telugu in small degree, for Kannada in a greater degree, and for Malayalam in a greatest degree to dispense with Sanskrit altogether. Dr. R.Caldwell says, 'Tamil, the most highly cultivated ab intra of all the Dravidian idioms, can dispense with its Sanskrit altogether, if need be and not only stand alone, but flurish without its aid'. (2)

The poetical compositions which have less of Sanskrit element in them are considered classical in Tamil.

7) It is a philological fact never to be forgotten and the Dravdian languages began to use Sanskrit words more as articles of luxury or finery than as necessaries. In the dialects of lower classes of peope, expressions such as 'cōru' 'nīr' and 'pāṭu' have been replaced by such expressions as 'cāṭam', 'jalam' and 'piraccinai'. If the people residing in towns take in too much of Sanskrit, it is not out of necessity but out of choice and desire to be fashionable.

8) Of all evidences of idendity or diversity of languages the most conclusive are those which are furnished by a comparison of their grammatical structure, and by such a comparison the independence of the Dravidian languages from Sanskrit will satisfactorily and conslusively be established.

References.

1. Dr. R.Caldwell. A Comparative Grammar of the Dravidian Languages p. 42
2. Ibid p. 45

CHAPTER 7

THE DRAVIDIAN LANGUAGES AND THE SANSKRIT

7.0. It is an interesting study to look out the most essential and prominent differences of grammatical structure between the Dravidian languages and the Sanskrit, which clearly go to prove that the former were not derived from the latter.

7.1 Gender and number - Five- fold classifications.

The Dravidian languages classify their nouns as rational and irrational (Tamil), or mahat and amahat (Telugu) according to natural gender whereas in Sanskrit and other Indo-European languages this classification proceeds from a view of their terminations. All inanimate substances and irrational beings are classified as neuter in the Dravidian languages. But in Sanskrit and other Indo-European languages irrational beings may be classified as belonging to the masculine or feminine gender and a rational being may be put down as belonging to the neuter gender.

(e.g)	'danḍā'	-	stick	-	masculine
	'silā'	-	stone	-	feminine
	'karā'	-	hand	-	masculine

The oft - quoted example of the Sanskrit expression for wife has become classical; for here 'bharyā' is in the feminine gender; 'dharā' is masculine and 'galathrā' is neuter. In the Dravidian languages a noun in feminine gender can always but be feminine.

Dr. R. Caldwell says, 'Tamil rule presents a marked contrast to the rules respecting gender which we find in vivid and highly imaginative Sanskrit, and in the Indo-European languages, but it accords with the usage of the languages of the Scythian group.' (1)

7.2. Declension of Nouns

The Dravidian nouns are inflected not by means of suffixed post-positions and separable particles. The only difference between

the declension of the plural and that of the singular, is that the inflectional signs are annexed in the singular to the base, in the plural to the sign of plurality.

(e.g.) 'kaṇ + ai > kaṇṇai.' (Noun + case - sign)

'kaṇ + kaḷ + ai > kaṇkaḷai

(noun + plural suffix + case - sign)

7.3. **Neuter nouns are rarely pluralised.**

The Dravidian neuter nouns are rarely pluralised, neuter plurals are still more rare in the inflexions of the verb.

(e.g.) 'kaṇ tiṟantatu.' - Singular

'kaṇ tiṟantaṉa' - Plural

This is called 'pāl pakā aḵriṇaip peyar' in Tamil with a gramatical significance.

7.4. **Dative case - sign**

The Dravidian dative (fourth case) 'ku.ki, or ge' bears no analogy to any dative case termination which is found in Sanskrit or in any of the Indo-European languages like Greek, German, French or Latin

7. 5. **Post positions for pre-positions**

In places where the Indo-European languages use pre-positions, the Dravidian languages use post-positions.

(e.g) 'avaṉ + ku > avaṉukku' (Tamil)

'to him' (English)

7.6. **Adjectives do not decline.**

In Sanskrit and the Indo-European languages, adjectives are declined like substantives and agree with the substantives to which they are conjoined in gender, number and case. In the Dravidian languages the adjectives are incapable of declension. They do not admit any inflexional change, but are simply prefixed to the nouns which they qualify.

(e.g.) Tamil

'alaku mukam'

'alaku mukattai' (II case sign)

Sanskrit

'pāpaskāmas - evid desires

'pāpam kāmam (-am - II Case sign)

7.7. No proper adjectives

In this Dravidian languages, there is no proper adjectives as found in the Indo-European languages. But there are different kinds of the adjectival forms are used in Tamil.

(e.g.) 'uyarnta maram' - Relative participle + noun.

'Vaḷar mati' - Verbal root + noun.

'nalla makaḷ' - Quality base + a + noun

'civappāna āṭai - Quality noun + āna + noun

uyarvāna maram' - Verbal noun + āna + noun.

7.8. Inclusive and exclusive plurals of the first person.

There are in the Dravidian languages two pronouns of the first person plural. One of which includes, the other excludes the party addressed.

(e.g.) 'nām pōvōm' - includes the parties addressed.

'yām pōvōm' - excludes the parties addressed.

In Cilappatikaram there is an example.

(e.g.) 'nī pō yāṅkaḷum nīḷneṟi paṭarkutum'.

'There is no dual plural in Tamil. Dr. R. Caldwell observed The existence of two pronouns of the first person plural, one of which includes, the other excludes the party addressed, is a peculiarity of the Dravidian dialects as of many of the Scythian languages; but is unknown to Sanskrit and the languages of the Indo-European family'. (2)

7.9. No passive voice in the Dravidian languages.

According to Dr. R. Caldwell, the Dravidian languages are destitute of passive voice. But the passive is expressed by auxiliary verbs like 'patu', 'peru' and 'un'. Generally the auxliary verb 'patu' (to suffer) is stood for denoting passive element.

(e.g.) 'yānai puliyāl kollappaṭṭatu'.

'Tirukkuṟaḷ Tiruvaḷḷuvarāl iyaṟṟappeṟṟatu'.

'viṉaippayaṉ uṇṇuṅkālai' (Cilappatikāram)

7.10 Verbal participles for conjunctions

The Dravidian languages prefer the use of conjunctive participles to conjunctions.

(e.g.) 'avaṉ vantu uṇṭu uṟaṅkkic ceṉṟāṉ'

7.11 No relative pronouns in the Dravidian languages.

The Dravidian languages, in divergence of the Indo-European languages, use relative participles for relative pronouns.

(e.g.) 'The man who came' is in Tamil 'vanta manitaṉ'. Here the relative participle is used in the place of relative pronoun.

'He who came' is said as 'vantavaṉ'. This particular term is called as participial noun in Tamil.

7.12. The classification of verbal forms.

In the Dravidian languages, the verbal forms are classified as affirmative and negative, imperative and optative, relative and verbal participles and so on. The existence of a negative as well as an affirmative voice in the verbal system of these languages, constitutes another essential point of difference between them and Sanskrit.,

(e.g) 'ceyyāṉ' 'cey + ā + āṉ ' - Verbal root + negative particle + pronominal suffix.

7.13. The syntactic structure

The situation of this governing word is characteristic of each of the languages in Dravidian. The nominative is invariably occupies the first

place in the sentence and one finite verb the last.

e.g.	'alaku nilā'	-	Adjective + noun
	'nani nanru'	-	Adverb + verb
	'payinra nūl'	-	Relative participle + noun
	'kāna villai'	-	Verbal participle + verb
	'enatu uyir'	-	Oblique form of pronoun + case sign + noun.

'uyir kotātu ankuppōkēn' (here the subject is zero)

'In each of these important and highly characteristic peculiarities of syntax, the Dravidian language and the Scythian are thoroughly agreed,' (3) so says Dr.R. Calldwel.

References

1. Dr R. Caldwell - A Comparative Grammar of the Dravidian Langauges p. 49

2. Ibid. p. 50

3. Ibid . p.51

CHAPTER - 8

THE PHONEMES AND THE ALLOPHONES.

8.0. Phonetics is the study, in a scientific way of the production, transmission and reception of speech sounds. It studies the medium of spoken languages. The study of phonetics can be divided into three main branches namely acoustic, auditory and articulatory. Acoustic phonetics is the study of physical properties of speech sounds such as frequency and amptitude in their transmission. Auditory phonetics is the study of hearing and the perception of speech sounds. It studies different auditory imperssions of quality, pitch and loudness of sounds. Articulatory phonetics recognises speech is produced by some kind of sound making apparatus inside the human body and that specific sounds may be related to specific movement of the apparatus.

8.1. In the phonetic analysis the syallables have been considered the basic units of any language. The syallables can be defined as a unit of pronunciation consisting of a vowel alone or a vowel with one or more consonants. A vowel is the nucleus and consonant a marginal element in the syallable. The word, consonant, may be derived from the Greek word, 'consonantem' that means the sound produced with the help of some other sound namely vowel.

In Tamil a great significance is given to these alphabets. According to Dr. R. Caldwell "Tamil grammarians designate vowels by a beautiful metaphor as 'uyir' or the life of a word; consonants as 'mey' or the body; and the junction of word consisting of a vowel and consonant as 'uyirmey' or an animated body'. . (1)

8.2. Phonemes.

A phoneme is a class pf phonological similiar contrasting and mutually exclusive with all similar classes in the language. The term, 'phoneme' was first used in the late 1870's notably by Kruszewski.. Saussere worked on the phoneme later. But the most notable work on phonemes was done by Sapir in 1927. Louis Jhelmslev, Bloomfield, Gleason, Trubetzkoy, Daniel Jones, Roman Jakobson, Pike and Hockett have thrown light on the chief characteristics of phoneme.

Charles F. Hockett says, "Throughout the study of phonology, it must be remembered that sounds and differences between them have one and only one function in language : to keep utterances apart. "(2) He further says that the phonemes of a language are the elements which stand in contrast with each other in the phonological system of a language.

H . A . Gleason observes, "We may define a phoneme as a minimum feature of the expression system of a spoken language by which one thing that may be said is distinguished from any other thing which might have been said. "(3)

Leonard Bloomfield defines, "A minimum unit of distinctive sound feature is a phoneme."(4)

8.3. Phonemes ; Illustrations.

In English we can see that all the vowels namely a,e,i,o,and u are distinct phonemes. All the other alphabets are consonants which have the similar feature.

(e.g.)	'sea' - /a/'	'wet' - /t/
	'see' - /e/	'wed' - /d/
	'these' - /e/	'shape' - /p/
	'those' - /o/ '	shake' - /k/
	'sink' - /s/	'bank' - /b/
	'pink' - /p/	'rank' - /r/
	'watch'-/w/	'land' - /l/
	'hatch' - /h/	'sand' - /s/

In Tamil, all the vowels except the dipthongs 'ai' and 'au' are distinct phonemes.

(e.g.)	'aṭu' - /a/	'iṭu' - / i /
	'āṭu' - /ā/	'īṭu' - / ī /
	'uṭu' - /u/	'eṭu' - /e/
	'ūṭu' - /ū/	'ēṭu' - /ē/

and 'oṭu' - /o /
'ōṭu' - / ō /

We can see from the above illustrations that even the length is phonemic in the vowel classification.

The following words show that the consonants are phonemic.

(e.g.)	'kaṇ' - /k/	'kalal' - / k /
	'paṇ' - /p/	'talal' - / t /
	'tāṅku' - /t/	'taṇmai' - /ṇ/
	'pāṅku' - / p/	'taṉmai' - /ṉ/
	'palam' - /p/	'kulam' - / l /
	'valam' - / v /	'kuḷam' - / ḷ /
	'vāl' - / l /	'celvam' - / m /
	'vāḷ' - / ḷ /	'celvaṉ' - / ṉ /
	'kāṟṟu' - / ṟ /	'uru' - / r /
	'kāṉṟu' - / ṉ /	'uṟu' - / ṟ /

8.4. There are supra-segmental phonemes in language because of the distinctive characters they have and Bertil Malmberg states as followes:

'Phonemes are either segmental what is traditionally called vowels and consonants or supra - segmental or prosodemes, whose function is to distinguish with sequence of phonemes (syllables) syllabic groups, periods etc. (5)

8.5. Allophones.

By substituting other segments, the linguists can arrive at a list of these significant contrastive classes of sounds called phonemes. But we do not always find minimal pairs to help us to figure out the list of phonemes. There must be other criteria too, which we will have to incorporate into the definition of a phoneme.

H.A. Gleason rightly points out that 'Any sound or sub-class of sounds which is in complimentary distribution with another so that the two together constitute a single phoneme. It is called an allophone of that phoneme.' (6)

Where the phonetically trained investigation can hear two or three distinct types of sound all representing one and same phoneme in a given language, the different types are often called allophones.

In Tamil the plosive that occur initially and homorganically are voiced sounds; whereas the same plosive when they occur in the intervocal position and occur after nasal consonants are voiceless by nature. Hence they are termed as allophones of the plosive consonant.

(e.g)	'kaṇ'	[k-]
	'pakkam'	-[-kk-]
	'akam'	-[-h-]
	'caṅgam'	-[-g-]

Here we can see that [k, kk, h and g] are the allophones of the plosive phoneme /k/. The same rule is applicable to the other plosives like [c and j[[t and d] and [p and b].

It is observed that allophone is a speech sound which is one of a number of variants of a phoneme. Such a variant can be either in complimentary variation or free variation. In Tamil we can see the free variation and the grammarrians call it as 'poli'.

(e.g)	'nilam' ~	'nilan̠'
	'akam' ~	'akan̠'

.Both the final consonants 'm' and 'n' though they occur in various levels, the meaning of the words do not change and they are in free variation.

Thus allophones are phonetic variants, they are positional or contextual or conditoning variants (alterants) of phoneme.

References :

1. Dr.R. Caldwell. A Comparative Grammar of the Dravidian Langauges p. 132

2. Charless F. Hockett. A Course of Modem Linguistics. p. 15
3. H.A. Gleason. An Introduction to Descriptive Linguistics. p-9.
4. Leonard Bloofield. Language.. p. 79
5. Bertil Malmberg. Manual of Phonetics. p.6
6. H.A. Gleason. An Introduction to Descriptive Linguistics. p. 263.

CHAPTER - 9

THE DRAVIDIAN VOWEL SYSTEM

9.0. It is really an essential factor to elucidate the laws of sounds by which the Dravidian languages are characterised. Before entering on the examination of the Dravidian sounds it is desirable to make some preliminary observations on the alphabets of the Dravidian languages.

There are three different alphabetical features in the Dravidian languages and they are the Tamil, the Malayalam and the Telugu-Canaṛese. Dr. R. Caldwell classifies together as constiituing but one alphabet. Tulu has ordinarily been written in the Malayalam character but now the Canarese characters are used in the books printed at the German Mission press at Mangalore. The Ku grammar is writeen in the characters of the Oriya. The other uncultivated dialects of this family have been content to have their sounds expressed in the Roman character.

The ancient inscription of the Tamil land are written by the round script or 'vaṭṭeḻuttu.' The present Malayalam letters have followed the Tamil-Grantha script whereas both the Telugu and the Canarese characters are using the Devangari script. It is concluded by the comparative philologists that all the alphabetical characters which are used or known in South India have a common origin.

9.1. Dr. R. Caldwell remarks 'The Tamil grammarians designate vowels by a beautiful metaphor as 'uyir' or the life of a word; consonats as 'mey' or the body, and the junction of a vowel and consonant as 'uyirmey' or an animated boyd. (1)

9.2. The vowels are classified or named as follows on the basis of the place and manner of articulation.

1. a and ā .. Gutterals.
2. i, ī, e, ē and ai .. Palatals.
3. u, ū, o, ō and au.. Labials.

Daniel Jones observes, 'A vowel is defined a voiced sound in which the air has a free passage through the mouth and does not produce any audible friction. All other sounds are called consoants in normal speech. '(2)

9.3. The articulation of vowel is illustrated by two methods namely Jones method and Palmer's method. These two methods are shown below:

Jone's Method

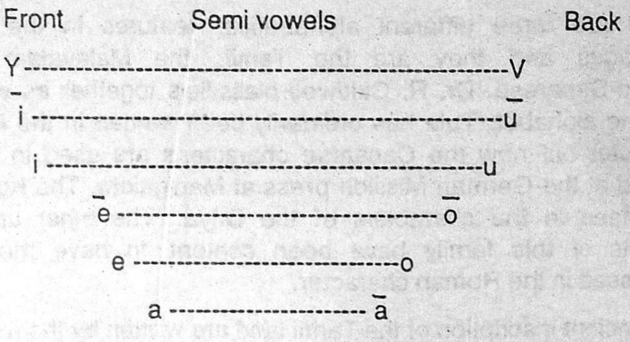


Fig I

Palmer's Method

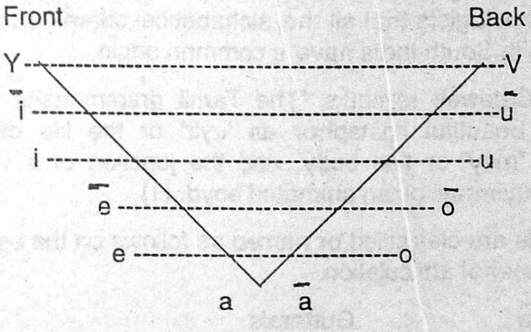


Fig II

The fig. II is also followed as the 'Vowel Triangle' by the linguists. The two vowels 'ai' and 'au' are called as 'Dipthongs' which will be discussed later.

C.F. Hockett in his work classifies the above vowel on the lines of the tongue height, the tongue advancement and the lip position. He illustrates his views in the following way.

	Front unrounded	Central	Back rounded
HIGH	i		u
MID	e		o
LOW		a	

The long vowels are not formed by the position of articulation but on the differences in duration only.

9.4. Proto-Dravidian vowels :

Both Prof. T. Burrow and Prof. M.B. Emeneau have worked out and published a Dravidian Etymological Dictionary in which the Proto-forms of reconstruction are found and the change of vowels in some languages of the Dravidian group.

Proto Dravidian	Tamil	Mala-yalam	Telugu	Kannada	Toda	Parjit
*a	a	a	a	a	o	e
*ā	ā	ā	ā	ā	o	ē
*i	i	i	i	i	i	i
*ī	ī	ī	ī	ī	ī	ī
*u	u	u	u	u	wi	u
*ū	ū	ū	ū	ū	ū	ū
*e	e	e	e˚	e	o	a
*ē	ē	ē	ē	ē	ö	ā
*o	o	o	o	o	wa	o
*ō	ō	ō	ō	ō	wa	o

(e.g)

	Words	Tamil	Malayalam	Telugu	Kannada
a	kaṇ	kaṇ	kaṇ	kaṇṇu	kaṇ
ā	kāl	kāl	kāl	kālu	kāl
i	vil	vil	vil	villu	bil
ī	nīr	nīr	nīr	nīru	nīr
u	uḷ	uḷ	uḷ	uṇḍu	uḷ/uṇḍu
ū	nūl	nūl	nūl	nūlu	nūl
e	cevi	cevi	cevi	kevi	kivi
ē	tēḻ	tēḷ	tēḷ	tēḷu	tēr
0	toṭu	toṭu	toṭuka	toṭṭu	toḍu
ō	cōlai	cōlai	cōla	cōlavu	cōlaku

9.5. The peculiar qualities of vowels :

It becomes a natural phenomenon that the vowels undergo some changes becuase of certain difficulties experienced by people while articulating the sounds of language.

1) The medial vowel 'a' is changed into 'e' before the consonants ṇ, ṉ, r, l and ḻ.

   (e.g.) avar > aver

2) In the Tamilisation of the Sanskrit words, the initial 'a' is changed into 'e'

   (e.g) jaba > cepam.

3) The final 'ā' is changed into 'ai' in Tamil under the above context.

   (e.g) kaṅgā > kaṅkai

4) The initial 'a' ofen takes an euphonic vowel 'u' in the end.

(e.g.) nā > nāvu.

In the literary Tamil also a similar change is found in the following words.

(e.g) nilā > nila > nilavu.

irā > ira > iravu.

5) In Malayalam the short vowel 'u' is changed into 'o' in the penultimate position.

(e.g.) kumbam > kumbom

6) In the initial position the short vowel 'i' is changed into 'e' when it is followed by the consonants ṭ, ṇ, r, ṟ.l, ḷ, and ḻ.,

(e.g) iṭai > eṭai.

ilai > elai

iṭam > eṭam

7) In Tamil the final 'u' in kuṟṟiyalukaram is changed into kuṟṟiyalikaram before a world commencing with 'y'.

(e.g) nāku + yātu > nākiyātu.

varaku + yātu > varakiyātu

8) In colloquial usage the initial 'u' is changed into 'o'

(e.g) ulakam > olakam.

uṭampu > oṭampu

9) The shorten 'u' or 'kuṟṟiyalukaram' is a special significiant sound in Tamil. The final plosive consonants have a tendency to take 'u' as a grammatical euphonic feature. Dr. R. Caldwell says that 'The short 'u' is of vowels the weakest and lightest, and is largely used, especially at the end of the words, for euphonic purposes, or as a help of enunication. '(3).

(e.g.) nāk > nākku

pāk > pākku.

As per the Tamil grammarians, only plosive consonants undergo this grammatical significant changes. But in colloquial Tamil and other associated Dravidian languages, even the nasal and lateral consonants do take an enunciative 'u' in the final position just like 'maṇ > maṇṇu, pāl > pālu, pal > pallu and col > collu.'

It is taken into consideration that this peculiar euphonic significance is used not for merely euphonic purpose but merely for economy of effort. Dr. R. Caldwell in another context observes 'Dr. Gundert considers this a peculiarity of the Malayalam of Cochin and the Syrian Chiristian.

10) The other vowels e, e, o and o are distinct phonemes in Tamil. The short vowels 'e' and 'o' epsilan and omicron are the special vowels to Tamil alone.

e.g. eṭu > ēṭu.

kol > kōl

11) The two alphabets 'ai' and 'au' are termed as dipthongs in Tamil.

a + i > ai ~ a + y > ay

a + u > au ~ a + v > au

(e.g.) aiyar ~ ayyar

auvai ~ avvai.

G. Noel Armfield states that 'The term dipthong is applied to the emission of two vowels sounds in one and the same syllable with one and the same breath impulse, giving to the untrained ear the impression of the single sound.' (4)

The quality of vowel sounds are of two types; monophthong and dipthong. Monophthongs are pure vowels and dipthongs are gliding vowels. A vowel that does not change in quality may be called a monophthong; and a vowel sound with a continuous change of quality may be called a dipthong.

9.6. Prevention of hiatus.

There is a phonemic tendency in the Dravidian languages to prevent hiatus between concurrent vowels and it will bring some analogies with the Indo-European languages, especially with Greek. In the Latin and Germanic languages, the consonant 'n' which was used at first euphonically has become an inseperable part of the private particles'in'; or 'un'. In the greater number of the Indo-European languages this is almost the only conjuncture of vowels in which hiatus is prevented by the insertion of an euphonic 'n' . In Sanskrit and Pali languages also only 'n' is used in between two vowels (i.e) the first vowel of the basic word and the first vowel or the succeeding word.

The word 'hiatus' means a slight pause between two vowels coming together in successive words or syllables. In the Dravidian languages vowels are rarely combined or changed except in the case of compounds which have been borrowed directly from Sanskrit itself.

'Ordinarily however for the sake of ease of pronunciation and in order to the retention of the agglutinative structure all vowels are preserved pure and pronounced separately; but as hiatus is dreaded with peculiar intensity, the akwardness of concurrent vowels is avoided by the interposition of 'v' or 'y' between the final vowel of one word and the initial vowel of the succeeding one' so says Dr. R.Caldwell. (5).

The Tamil grammarians framed certain rules with regard to the insertion of the consonants that are named as semi-vowels. The rule of Tamil is given as follows:

1. -i
-ī + y (before vowels)
-ai

2. -a
-ā
-ū + v (before vowels)
-ō
au

3. -ē + y or v (before vowels)

4. -o .. no occurrence

5. -e .. comes only in vowel cluster or 'alapetai'

6. -u .. undergoes special change (as per the morphophonemic rule.)

(e.g.) kiḷi + aḻaku > kiḷiayaḻaku

mā + ilai > māvilai

cē + aṭi > cēyaṭi / cēvaṭi

(nāku + arumai > nākarumai.)

There are exceptions to this rule and for example,

kō + il > kōyil or kōvil is found in Tamil.

When this language takes the Sanskrit words, the two vowels as noted above will be lengthened.

(a+a > ā)

(eg.) maṭa + atipati> maṭātipati

Dr. Gundert says that in Telugu the semi-vowel 'v' is used as found in Tamil. (e.g.) avan (Ta) > vantu (Te). But in major cases only the consonant 'n' is used in Telugu which has a recent development. In Kannada only 'm' is found in the example. guru + v + am > gurumam.

It should be mentioned that the consonant 'r' is used instead of the semi vowels. Dr. R.Caldwell cites that in Tamil ka + um > karum in which 'r' is used and this similarity is found in Telugu also.

(e.g.) pota + illu > potarillu.

Finally we can quote Dr. R. Caldwwells' statement for this subject under study.' The only analogy which may at first sight have appeared to exist between the Dravidian usage and Greek, in respect of the prevention of hiatus, consists in the use of 'v' or 'y' by the Dravidian languages as the euphonic copula.' (6)

9.7. Vowel harmony.

In all languages of the Dravidian group as well as Scythian rule has been observed which may be called the law of harmonic sequence of vowels or vowel harmony. 'The law is, that a given vowel occurring in one syllable of a word or in the root, requires an analogous vowel (i.e.) a vowel belonging to the same set in the following syllables of the same word, or in the particles appended to it, which, therefore, alter their vowels accordingly.' (7)

Dr. Tucker however prefers to use the expression the principle of harmonic sequence. Dr. Whitney says that it is not a law but a feature and calls it by name vowel harmony. In the Turkish language for example we have an expression 'yez + muk > yezmek., (to write) and 'sev + muk > sevmek '(to love).

A similar principle is said to operate in the languages of Dravidian group also. The Munda language, according to Dr. Grierson, are also subject to it. Dr. G.U. Pope says that among the Dravidian languages Tamil does not appear to has been influenced by this principle. Dr. R.Caldwell has not attempted to show that this operates in Tamil. But in Tamil it is suggested by a few scholars that the final 'i' in the verbal participle 'inri' becomes 'u' in such places as 'uppinru purkai' apparently because of the principle of harmonic sequence of vowels. But it cannot be sustained. Firstly the initial 'u' is so remote as not to have influenced the 'u' in 'inru' leaving in the middle an 'i' in 'pi'. Secondly that the change of final 'i' of inri' into 'u' is not a result of this process, is evident from such examples as

(e.g). 'nālanru pōkip pullitai tatpap patananru

pukkut tirananru moliyinum'

where a similar change has not been made by this process at all.

At any rate it is in Telugu that this principle is said to come out most distinctly and regularly. Dr. R. Caldwell says that the range of its operation in Telugu is restricted to only two vowels 'i' and 'u'

(e.g.) kalugu + ti + ni > kaligitini (to be able)

(Verbal root + tense sign + pronominal suffix)

Here we find the vowel 'i' in the tense sign 'ti' exerting its influence on either side and harmonising the vowels 'u'

The point for consideration now is whether all these changes cannot be brought under the general principle of assimilation - progressive and regressive. The Telugu instead of 'kattikki' may be brought under progressive assimilation. In 'kattulakku' there is the regressive assimilation. In 'kaligitini' there are both kinds of assimilation.

Another point of consideration is whether there is not a good deal of difference between the so-called Scythiian law of harmonic sequence and the principle that operates in some of the Dravidian languages., Whitney says 'In the Scythian languages it is the final vowel of the root which assimilates that of the following suffixed. The principle existing in those language is meant to mark out the dependency of the ending or suffixes upon the root which is made predominant by subjugating to its vowel those that follow. One instance from Telugu should set at nothing the theory of the idendity of these principles.

The Telugu second personal pronouns of the singular and plural are 'nīvu' and 'mīru' respectively. There is no doubt that 'nī' and 'mī'.are roots to which suffixes 'vu' and 'ru' indicate of numbers have been added. If the Scythian principle were existing in Telugu we should have expected that forms such as 'nīvi' and 'mīri'. Since we do not have them in this way it is not unreasonable on our part to conclude that the principles operating in both are different. L. Bloomfiled is of opinion that 'vowel harmony is of the result of advanced stage of progressive assimilation; and vowels often assimilated to vowels that precede or follow in the next syllable.' (8)

9.8. Metathesis.

One important morphophonemic statement is that a verbal base which contains a long vowel when it is followed by no derivative suffix, contains a short vowel when it is followed by a derivative suffix beginning with a vowel. The long vowel is basic since there is contrast with bases which have a short vowel whether or not a suffix follows. This morphophonemic shortening of basic long vowels in verbs has been thoroughly analysed by Dr. Bh. Krishnamoorthy with special reference to Telugu.

Similar phenomenon occur in nouns, but have not been analysed in detail. In personal pronouns the long vowel in the absolute form alternates with a short vowel when the stem is followed by an inflexional suffix beginning with a vowel.

e.g. Tamil; nām > namakku.

yān > eṉakku.

Some of the numerals also in their adjective forms, (i.e.) essentially in syntactic compounds, have forms with long and short vowels depending on whether a vowel or consonant follows.

e.g. ōr > oru and īr > iru.

Some times the long-vowelled base occurs as a noun as well as in verb forms.

e.g. mīṉ > mīṉ (Tamil and Malayalam)

> mīnnu (Telugu)

> miñcu (Kannada)

Metathesis nature In Telugu.

The most recent statement is that of Bh. Krishnamoorti and it has been called by various names including especially 'aphaeresis' because it seems prima facie to involve loss of the vowel of the first syllable plus lengthening of that of the second.

$$C_1\ V_1\ C_2\ V_2 > V_1\ C_1\ C_2\ V_2$$

Both C1 and V1 shift position or they suffer metathesis, and V1 plus V2 contrast, giving length if a single connsonant follows.

a + a > a; i/e. + a > e;

u/o. + a > a (But a short vowel if a consonant cluster follows.)

(e.g) avaṉ > $V_1\ C_1\ V_2\ C_2$ > $C_1\ V_1\ V_2\ C_2$ - va + aṉ (a+a>ā)

vāṇḍu > vāḍu (loss of ṇ)

avar > vāru; ivar > vīru; ural > rōlu (rual u + a > ō)

ukir > kōru (kuir u + i > ō)

This statement is otherwise called as the euphonic displacement of vowels.

References :

1. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages. p. 132
2. Daniel Jones. An Outline of English Phonetics p. 11
3. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages p. 134.
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CHAPTER 10

THE CONSONANTAL SYSTEM

10.0 In the enumeration of consonanta the Tamil grammarians divide all consonants into three classes.

i) Surds which they call 'valliṉam' or the hard class, namely 'k, c, ṭ, t, p and ṟ.'

ii) Nasals which they call 'melliṉam' or the soft class, namely 'ṅ, ñ, ṇ, n, m and ṉ.'

iii) Laterals which they call 'itaiyiṉam' or the medial class namely 'y, r, l v, ḻ and ḷ.'

The consonants are classified by the linguists also according to the place of articulation and the manner of articulation. The surds are called stops or plosives whereas the nasals are called sonants. In the lateral category are the other consonants including flap, trill and semi-vowels. The following chart gives us a vivid account of the grammatical classifications.

ARTICULATIONS							
PLACE MANNER	Bilabial	Labio-Dental	Dental	Alveolar	Retro flex	Palatal	Velar
Stops	p		t		ṭ	c	k
Nasals	m		n	ṉ	ṇ	ñ	ṅ
Laterals				l	ḻ, ḷ		
Flap					r		
Trill					ṟ		
Semi-vowels		v				y	

Daniel Jones observes, 'plosive consonants, formed by completely closing the air passage and suddenly removing the obstacle, so that the air escapes making an explosive sound. ... Nasal consonants, formed by completely closing the mouth at some point, the soft palate remaining lowered to that the air is free to pass out through the nose... Lateral consonants, formed by an obstalce placed in the middle of the mouth, the air being free to escape at the sides... Rolled consonants, formed by rapid succession of taps of some elastic organ.. Fricative consonants, formed by narrowing the air pasage at some point so that the air escapes making a hissing sound (like f and z). Semi vowels, or vowels are used in the capacity of consonants.' (1)

10.1. The dialectic interchange of consonants.

The dialectic interchange throw much light on the Dravidian languages and the laws of sound while they enable us to identify many words and inflexional forms contained in the various dialects.

(1) Plosive k > v. It is in the middle of words, where it is in a sonant, that this consonant evidences a tendency to be changed into 'v.'

(e.g.) nōkutal > nōvutal (k > v).

pakuti > pāti

2) Plosive c > k / c.

(e.g) ciṉṉa (Ta) > kiṉṉa (Ka)

cevi (Ta) > kivi (Ka)

3) Plosive c > j / y.

(e.g) pañcam > pañjam (c > j)

peyar > pecar

4) Nasal n > y > ñ (free variation.)

(e.g) nāṉ > yāṉ > ñāṉ (Ma)

(Ta)

5) Plosive ṭ and nasal ṇ

(e.g) dambam > iṭampam (ṭ > vṭ)

maṇ (Ta) > maṇṇu (Te)

kaṇ (Ta) > kaṇṇu (Te)

6) Tamil ṉ > ṇ (Malayalam) and ṇ > m (Malayalam.)

(e.g) niṉakku > niṇakku.

eṉpatu > empatu

7) Plosive t and nasal n.

(e.g) vaitta > vaicca

vitai > virai

8) The initial 'p' in Tamil is changed into 'h' in Kannada.

(e.g.) pattu (Ta) > hattu (Ka)

pāmpu (Ta) > pāmu (Te) > hāvu (Ka)

pakuttāṉ > vakuttāṉ (Ta)

9. The nasal m and ṉ are in free variation in Tamil.

(e.g) maram > maraṉ; nilam > nilaṉ.

10. The two consonants r and l never occur initially in Tamil and they take a vowel in Tamilaisation of the Sanskrit words.

(e.g) raṅgā > araṅkā (Ta)

laxmi > ilakkumi (Ta)

11. The special consonants found in Tamil are ṟ, ṉ and ḻ. They undergo changes in the dialects.

e.g tiruviḻā > tiruvicā > tiruviyā

ēḻu (Ta) > ēḷu (Ka) > ēṭu (Te)

māṟṟam (Ta) > māṭa (Te) > māṭu (Ka)

In colloquial Tamil 'pataṟṟam' becomes pataṭṭam.

10.2 The sound changes in consonants.

Sound change is a term employed to describe the passage of historical transition from a given phoneme or group of phonemes. It may be defined as the creation or disappearance of phonemes.

According to the linguists, the most potent and widespread cause of sound change is the speech interference in the bilingual speaker.

1) Palatalisation

t > c after i, ī, and ai.

(e.g.) ciritta > ciricca.

vaitta > vaicca

2. Dentalisation

ṟ > t and ṇ > n

(e.g.) paṟṟu > pattu

viṟṟāṉ > vittāṉ

maṇ > mannu

kaṇ > kannu

3) Consonant cluster.

In Tamil we have the consonant cluster like the vowel cluster and it is seen in poetry. Here the homorganic consonants are formed successfully.

'piṉ uṇṇuṅ kaḷiṟu.

4) Assimilation.

Assimilation occurs when one sound is influenced by a neighbouring sound to such an extent that it move phonetically in the direction of its neighbour. So the process or result of two sounds becoming identical or similar due to the influence of one upon the other is known as assimilation. It may be complete or partial. The assimilated sound can occur before or after the sound which influences it. The most common type is regressive assimilation, when a sound is assimilated to the following sound (i.e.) the influencing sound influences the proceeding sound.

(e.g) maṇ + kuṭam > maṭkuṭam

The other type of assimilation is progressive assimilation, when the influential sound seems to be travelling forwards.

(e.g) eṉ + taṅkai > eṉṟaṅkai

Apart from the above two there is one more assimilation where we can see find the sound / phonemic change both in the final position and the succeeding initial position of two words in the morphophonemic change. It is called reciprocal assimilation.

(e.g) kal + tūṇ > kaṟṟūṇ.

5) Metathesis or euphonic displacement of consonants.

When two sounds or groups of sounds interfere with each other, the result is sometimes an exchange of places, a process which is called metathesis. In other words, when two consecutive segments of speech interchange places it is metathesis.

(e.g) tacai > catai

viciṟi > civiṟi

vaikāci > vaicāki

6) Rejection of radical consonants

In the Dravidian languages the radical consonants disappear in the roots.

(e.g) uruṇṭai > uṇṭai (colloquial Tamil)

nerunal > neṉṉal (literary Tamil)

7) Haplology

It is a Greek word meaning 'single'. When two similar syllables occur together, one is some times lost. This loss or reduction is called haplology.

(e.g) morphophonemic > morphonemic

arumaruntaṉṉa > arumanta

8) Anaptyxis

In between two consonants a vowel is inserted for easy pronunciation. It is often used when Tamil takes the Sanskrit words in the usage.

(e.g) padmam > patumam.

vākyam > vākkiyam

colkiraṉ > collukiraṉ

9) Syncope.

In certain words there occurs loss of medial vowels.

(e.g) pōkum > pōm

pōlum > pōṉm

10) Analogy.

Analogy is a process by which morphs, combination of morphs or linguistic patterns are modified, or new ones created, in accordance with those present in a language. Analogy is a fundamental feature of human language. It is most obvious in child language, when children form plurals such as 'mans' 'foots' etc. after hearing plurals such as cats, mats, dogs etc., And also they form past tenses such as 'maked' 'telled' after hearing past tense forms like 'played', 'worked' etc.

oruvaṉ > oruvaḷ and orutti - oruttaṉ

H.A. Gleason says 'Analogic change is not regular. It may and frequently does produce an increase in irregularity, but it may equally exert a regularising effect.'(2)

10.3. The cacuminals.

In all the languages and dialects of India, much use is made of a series of consonants - ṭ, ṇ and ḷ which are called by the grammarians 'cerebrals' because they are pronounced far back in the mouth, with a hard, ringing sound. They are named 'linguals' or 'cacuminals' by them.

G. Noel Armfield observes, 'A class of tongue - tip consonants - produced with the tip of the tongue some what curled back so as to come in contact with that part of the roof of the mouth which lies between the teeth-ridge and the point where the hard and soft palates meet.' (3)

Some observations have been made on the existence of this peculiar class of sounds in two families of languages which are so widely different from one another as the Dravidian and the Sanskrit. It seems natural to suppose that one of these families must have borrowed these sounds from the other; but it remains to be determined which was the borrower, and which was the original proprietor.

Dr. R. Caldwel says, 'Hindi and Bengali and other vernaculars of Northern India have doubtless inherited the lingual components from Sanskrit; from the decomposition of which those languages have been borrowed in their manner from Sanskrit by the Dravidian languages.' (4) He lays stress on the point that they were borrowed from the Dravidian languages by Sanskrit.

(1) The lingual components are essential component elements of a large number of Dravidian roots and are often necessary especially in Tamil for the discrimination of one root from another. In Sanskrit the use of cerebal consonants is merely euphonic

(e.g) maṅkaḷam > mankalam

2) None of the lingual consonants has been discovered in any of the primitive languages which are closely related to Sanskrit. They are not found in Greek or Latin, in Goethic or Celtic. On the other hand, the Dravidian languages, which claim to have had an origin independant of Sanskrit, possess the lingual sounds under study. They are found even in the Brahui. Dr. R. Caldwell observes. 'It is worthy of notice also, that the Prakrits, the earliest vernaculr dialects of the Sanskrit., make a larger use of the linguals than Sanskrit itself.' (5)

3) Those consonants which Tamil has borrowed from Sanskrit have been greatly modified to accord with the Tamilian laws of sound. Morever Tamil omits the aspirates even of Sanskrit derivatives and omits or changes all the sibilants. Even the Sanskrit linguals - sibilant 'sh' cannot be pronounced by Tamil organs. Hence it seems improbable that the cerebrals ṭ, ṇ and ḷ should have been borrowed by Tamil from Sanskrit without change, and used in the pronuniciation, not only of Sanskrit derivatives, but also of a large number of the most essential Dravidian roots.

4) In the Dravidian family Telugu has been more exposed to Sanskrit influence than Tamil. It is clearly seen that larger use is made of these sounds in Tamil than in Telugu. This leads us to say that these sounds are of Tamil origin and only Sanskrit has borrowed them from Tamil.

5) The following words reveal the difference of meaning and the three linguals are distinct phonemes in Tamil.

(e.g) kuṭi - kuti

Plosive difference

puṭai - putai

eṇ - eṉ — Nasal differences

maṇai > maṉai

koḷ > kol

Lateral differences

māḷ > māl

Dr. R. Caldwell states 'It appears to me probable that instead of the Dravidian languages having borrowed the lingual consonants from Sanskrit, Sanskrit has borrowed then from the Dravidian languages. They evidently pertain. not to the phonetic development or euphonic refinement of the Tamil, but to its system of roots, meaning and laws of specialisation.' (6)

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CHAPTER 11

THE PRINCIPLES OF SYLLABATION

11.0. The chief peculiarity of Dravidian syllabation is its extreme simplicity and dislike of compound or concurrent consonants, and this peculiarity characterises Tamil. It is the earliest cultivated language of that family in a more marked degree, than any other Dravidian languages. In all languages the syllabic structure is formed in a regular manner so that one can leave easy pronunciation of words. David Abercrombie declares, 'English syllables have not in a natural speech any consistent relations to each other in quantity, '(1) In English the vowels are used to form the syllables. It is a fact that words begining with more than one consonant are most liable to phonetic corruption. It certainly requires an effort to pronounce distinctly two or three consonants at the begining without intervening vowels. There are languages in the world in which each syllable consists either of a vowel or of a vowel preceded by one consonant only, and in which no syllable ever ends in a consonant..

11.1. In Tamil the syllabation system is very accomodated and only a consonant vowel (CV) comination is followed.

(1) In Tamil only the vowels and the vowel-consonant animated sounds occur initially. But in English double or treble consonants can come in the beginning of syllables which are altogether inadmissible in Tamil.

(e.g) 'akam' and 'kaṇ' (Tamil)
strength, school, and sky. (English).

(2) In the middle of a word when the first consonant of an unassimilable double consonant is separated from the second and formed into a syllable by the intervention of a vowel. Every such consonant is redublicated before the vowel is suffixed.

(e.g) 'atvaitam > attuvaitam'
aknāṉam > aṉṉaṉam.

(3) If Tamil takes a word from Sanskrit with a consonant begining a vowel is developed before the consonants.

(e.g) tyana > tiyaṉam
trimurti > tirumurtti

(4) An initial vowel is adapted before the consonants l and r.

(e.g) raṅgā > araṅkā
laxmi > ilakkumi

(5) When two vowels in the end of a world and in the beginning of the succeeding word are compounded, the semi vowels y and v will occur for the prevention of hiatus.

(e.g) 'nilā + alaku > nilāvalaku'

(6) At the beginning, not only of the first syllable of every word, but also of every succeeding syllable, only one consonant is allowed.

(7) In the end of a word double or treble consonants can never occur and it is totally inadmissible as at the beginning. But in prosody two illustrations are given below as the double consonants occur with a grammatical significance.

(e.g) 'pōṉm' for 'pōlum'
'marunm' for 'marulum'

(8) The only double consonants which can stand together in the middle of a word in Tamil without an intervening vowel are descriptively illustrated in the Tamil grammar. The various nassals may proceed the sonants to which they belong. Only the plosive can occur homogranically.

(9) The only treble consonants which can occur in Tamil are y, r and ḻ

(e.g) vēyṅkuḻal
ārppu (Tamil)
vālkkai

(10) Only in the vowel cluster the short 'e' of the vowel category can occur in the final position.

11.2. In consequence of these peculiarities of syllabation and the agglutinative structure of its inflexions, the Tamil language appears very lengthy when compared with Sanskrit, and the language of Europe. But on a closer study of morphological nature, we can find that each syllable is exceedingly simple and the great majority of the syllables are short and rapidity of enumeration is made to compensate for the absence of contraction and compression.

11.3 In English some letters are not pronounced even though they are found in the written forms.

(e.g) know, knife, knit, gnat, gnaw.

Whitney observes, 'The combination 'kn' as initial, was somewhat difficult for men's organ to utter... the corruption went on gaining in popularity, until it became the rule of our speech in silence before the nasal in all words'. (2)

References

1. David Abercrombie. Studies in Phonetics and Linguistics p.26

2. W.D. Whitney. Language and the Study of Language p.12

CHAPTER 12
THE DRAVIDIAN ROOTS

12.0 It is desirable to examine and understand the chief characteristics of the Dravidian roots and the nature of changes which are effected in theme by the addition of suffixing the various grammatical forms to the roots. They are considered to have the essential spirit and distinctive characters of any language.

12.1.0. There are three classifications in the structure of any language and they are monosyllabic or isolative, intromutative and agglutinative.

12.1.1. In the isolative languages all grammatical relations are expressed either by auxilliary words or phrases or by the position of words in a sentence. Joseph H. Greenberg says, 'In contemporary terminology an isolative language is one in which word consists of a single morpheme.' (1)

12.1.2 In the intro-mutative languages the grammatical relations are expressed by internal change in the vowels of dissyllabic roots.

(e.g) S l m > S a l e e m

> C C C > C V C V V C

These inclusions of vowels are found in Hebrew and Arabic languages.

12.1.3 In the agglutinative languages the tense-signs and suffixes are added to the roots. Dr. R. Caldwell observes, 'Grammatical relations are expressed by affixes or suffixes added to the roots or compounded with it. '(2) He includes both the Indo-European and the Scythian group of languages in this class. They agree in original construction but differ considerably in development. In the highly cultivated languages of the Indo-European family, post-positioal suffixes have gradually been melted down with inflexions and sometimes even blended with the root. In the Scythian group of languages, the principles of agglutination has been more faithfully retained and maintained separate individuality. In this particular aspect the Dravidian languages agree in general rather with the Scythian than the Indo-European.

12.2.0. The arrangement of Dravidian roots into classes.

The Dravidian roots may generally be arranged into two classes of (a) verbal roots, capable of being used also as nouns and (b) nouns which cannot be traced up to any extant verbs.

12.2.1. The verbal roots.

The Dravidian languages accord with the Scythian languages in using the crude roots of the verbs without any addition as the imperative of the second person singular. A considerable proportion of the Dravidian roots are used either as verbal themes or as nouns without addition or alteration in either case.

(e.g.) col, taṉi, aṇi, aṭi,

In these instances it is evident that the radical meaning of the word is unrestrined and free to take either a verbal or a nominal direction; the class in which they are to be placed depends solely on the context in which they öccur.

Dr. R. Caldwell says, 'It would appear that originally there was no difference in any instance between the verbal and the nominal form of the root in any Dravidian dialect. (3)

In some instances even the nouns are splitted into two. In the example, 'nil + am > nilam' we see the verbal root 'nil' takes the formative suffix 'am' and hence the combination is shown as a noun.

Verbal root + formative suffix > noun form.

The Dravidian adjective is not separate from the noun and is generally identical with it; hence each root is said to be capable of a three-fold use viz. (1) as a noun (2) as an adjective and (3) as a verb.

(e.g) 'kaṭu (ku) - noun.
'kaṭunaṭai' - adjective
(ni) 'kaṭuvāy' - verb

12.2.2 Nouns.

In the Dravidian languages the number of nouns which are incapable of being traced up or resolved into verbs is more considerable. Many dissyllabic nouns in Tamil have for the second syllable 'al' a particle which is commonly used formative of verbal nouns. All nouns of this kind may be taken into consideration to have sprung from verbal roots.

(e.g)	(To expand)	'viri + al' > viral
	(To pass beyond)	'kaṭa' + al > kaṭal
	(To divide)	'paku + al > pakal
	(To hollow out)	'kuṭaḷ + al > kuṭal'

In all these instances the verbal roots take the particle 'al' and become nouns,

In the same manner the verbal nouns are formed by adding or suffixing 'al' to the roots such as :

(e.g) cā + al > cātal
'kāṇ + al > kāṇal
'vā + al > varal

12.2.3. Addition to the root of a formative particle.

The verbal roots have become noun forms by the lengthening of the included vowel of the root and this grammatical significance is seen in the following examples.

(e.g) Verbal roots		Nouns
nil	>	nilam
naṭu	>	nāṭu
kaṭu	>	kāṭu
miṉ	>	mīṉ
veḷ	>	veḷḷi
kuti	>	kutirai
viḷ	>	viṇ
nakku	>	nākku
kāṇ	>	kaṇ

The change effected consists in general only in the addition to the root of a formative particle, or in the lengthening of the included vowel of the root. Hence the name of the object is simply a verbal noun with the signification of a noun of quality.

12.3.0. The Dravidian roots are originally monosyllabic.

It is really an interesting study to see the Dravidian root's nature and their character. Dr. R. Caldwell clearly states, 'It may appear at first sight scarcely credible that the Dravidian roots were originally monosyllabic, when it is considered that the majority of the words in every Dravidian are longer than those of any other language in Asia or Europe and inferior in length only to the words of polysynthetic languages of America.'(4)

In all languages once there was in vogue polysyllabism in due course of time. Otto Jespersen says, 'Language proceeds from original polysyllabism towards monosyllabism and we have to imagine primitive language as consisting of very long words full of difficult sounds, and sung rather than spoken.' (5)

(e.g) habaidedeim > had.

12.3.1. In the Tamil language, the grammarians state all the imperative verbs of second person singular are the root words of the verbs., They are 'naṭa, vā, pō, uṇ, cel, tā, kāṇ, eṭu,' etc. and they are said as inseparable monosyllabic forms.

When we compare the different forms in Tamil, English and Latin, we can know the nature of roots.

(e.g)	'irukkiṟatu'	- Tamil
	'is'	- English
	'est'	- Latin

It is seen that the Tamil form is longer than the corresponding words in other two languages shown above. But it is defined by Dr. R. Caldwell that the Dravidian languages belong to the agglutinative class and the monosyllabic root is appended with successive suffixes as explained by the grammarians.

12.3.2. According to Dr. R. Caldwell, 'The great length of Dravidian words arises partly from the separation of clashing consonants by the insertion of euphonic vowels, but chiefly from the successive agglutination of formative and inflexional particles and personal fragments.'(6)

A considerable number of the Dravidian verbal themes are trisyllabic priorto the addition of inflexional forms. It will generally be found that the first two syllables have been expanded out of one by the euphonic insertion or addition of a vowel; while the last syllable is a formative suffix or addition.

In some other verbs the first syllable of the verbal theme contains the root while the second is a particle added to it and compounded with it for the purpose of expanding or restricting the signification. The syllable denoting case, tense, person and number are added to the inflexinal base of the verbal forms.

(e.g) 'ir + u + kiru + atu > irukkiratu.'
V.R. + E.V. + T.S. + P.S. > F.V.

(Verbal root + enunciative vowel + tense sign + pronominal suffix > finite verb.)

2. per + u + ku + kiru + atu > perukukiratu.
V.R. + E.V. + F.S. + T.S. P.S. > F.V.
(F.S. - formative suffix)

In the above instance, the verbal bases are formed by adding the enunciative vowels to the basic verbal roots (i.e.) 'iru' and 'peru'.

The Dravidian languages are belonged to the agglutinative class and we can infer the characteristic features of the finite verbs. Dr. R. Caldwell declares, 'Whatever be the length and complication of the Dravidian words, they may inveriably the traced up to monosyllabic roots, by a careful removal of successive accretations. (7)_

Nor is even this dissyllable 'peru' the ultimate condition of the root, it is an euphonic form of 'per'. which is found in the adjectives 'periya' and 'perum' and an euphonically lengthened but monosyllabic form of the same is 'pēr'. Thus a word of six syllables has been found to grow out of one by successive agglutinations.

It is ascertained that the Dravidian roots, originally monosyllabic, have been lengthened by the insertion of addition of euphonic vowels or by formative additions.

12.4. Euphonic lengthening of verbal roots.

The crud forms of the Dravidian roots are lengthened in certain cases by the addition of an euphonic vowel to the base. The vowel is intended not so much for vocalisation as for euphonisation. Dr. T.P. Meenakshisundaram says, 'When it is desired merely to help the enunication of a final consonant 'u' is the vowel which is ordinarly employed for that purpose. This vowel is uniformly elided when it is followed by another vowel. Apart from 'u' the vowels 'i' and 'u' or 'ai' are also used according to the dialect.' (8)

(e.g) mara (Tamil) > mare (Kananda)
kaṭi (Tamil) > karacu (Telugu)
muḷai (Tamil) > molacu (Telugu)

It is evidently seen that the vowels are intended merely as helps to enunciation and that they are not essential parts of the themes to which they do not add anything to their meaning.

12.5. Formative suffixes.

To the crude bases of nouns as well as of those verbs, the formative suffixes are affixed. They are added not only to verbal derivatives but to nouns that appear to be primitive. They are affixed to verbs of the inflexional bases of which they form the last syllable, generally the third. They are employed to distinguish transitive verbs from intransnsitives and to form adjective forms of nouns.

(e.g)	√*aṭ*	>	aṭaṅku (Transitive)
		>	aṭakku (intransitive)
	√*naṭa*	>	naṭantu (Transitive)
		>	naṭattu (Intransitive)

The formative suffixes that occur in the last syllables are 'ku, ṅku, kku, ñcu, cu, ccu, ṭu, ṇṭu, and ṭṭu,'

Dr. R. Caldwell says,' It may be concluded that whatever Dravidian vebrs or nouns are found to terminate in any of the syllables referred to, there is reason to suspect that the first part of the word alone constitutes or contains the root. The final syllables ku, nku, kku, ... may as a general rule be rejected as formative additions.' (9)

(e.g) 'koy + mpu > kompu'
'pāy + mpu > pāmpu'

12.6. Reduplication of the final consonant of the roots.

In Tamil the reduplication of the final consonant of the root most distinctly apparant and when the plosive consonant is doubled it is changed from a sonant into a surd. The final consonants are doubled for the following grammatical expressions recognised in the context.

i) To change a noun into an adjective
(e.g) 'nāṭu + paṟṟu > nāṭṭuppaṟṟu.

ii) To convert an intransitive or neuter verb into a transitive.
(e.g.) ōṭu > ōṭṭu

iii) To form the past or preterite tense.

(e.g) puku > pukku

iv) To form derivative nouns from verbal themes.

(e.g) eḻutu > eḻuttu

It is remarkable that while the Indo-European languages mark the past tense by the reduplication of the first syllables, it is by the reduplication of the last letter that the Dravidian languages effect this purpose.

12.7. Particles of specialisation.

The nouns and verbs belonging to the class of bases consist of a monosyllabic root or stem consisting the generic signification, the second syllable appears to expand and sometimes to restrict the signification, and the meaning of the stem is modified. As this syllable is intended to specialise the meaning of the root, this is called the particle of specialisation.

i) Roots which radiate from the base syllable 'aṭ' (notion of nearness).

√aṭ	+	a + ku > aṭaṅku = -a-	
√aṭ	+	i >	aṭi - + = i
√aṭ	+	u >	aṭu = -u-
√aṭ	+	ai >	aṭai = -ai-

ii) aṇ (contact)

√aṇ	+	a +	ku > aṇaṅku
√aṇ	+	i >	aṇi
√aṇ	+	u >	aṇu
√aṇ	+	ai >	aṇai

We can infer from the above illustrations that the second syllables of the various verbs now adduced have not been added merely for purpose of euphony, but have been appended in order to expand as to modify and specialise the signification.

There are exceptions to this special formulations and there exist changes in the roots.

i) In the dissyllabic root or verbal noun the rejection of medial consonants becomes necessary.

(e.g) tokuppu > tōppu (k > φ)
togalu > tōl (g > φ)
pesar > pēr (s > φ)

ii) The quality of the root vowel of the pronouns of the I and II persons both singular and plural is short in oblique cases.

(e.g) nāṉ > eṉ and nām > em
nī > uṉ / niṉ and nīr > um / num

iii) The verb 'kēṭu' may become a verbal noun by the addition of the formation 'ti' - 'keṭuti' in which the root vowel remains unaltered.

iv) The following examples of the lengthening of each of the five primary vowels will suffice to illustrate this usage.

(e.g) √*paṭu* > pāṭu a > ā
√miṉ > mīṉ i > ī
√*cuṭu* > cūṭu u > ū
√*peṟu* > pēṟu e > ē
√*koḷ* > kōḷ o > ō

v) There is shortening the quantity of the root vowel in the past tense of the verbs.

(e.g) √*cā* > cettu
√*vē* > ventu
√*nō* > nontu
√*kāṇ* > kaṇṭu

Thus it is evident that the Dravidian languages belong to the agglutinative type and the basic roots are originally monosyllabic in nature and it is the chief characteristic of the language.

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CHAPTER 13

THE CLASSIFICATION OF GENDER AND NUMBER

13.0. It is really a good attempt to investigate the nature and inflexions of the Dravidian nouns with a view of ascertaining its method of expressing the relations of gender and number. The Dravidian languages do have only nouns and verbs initially but later on both particles and attributes are added to them. These four fold classifications under morphology are considered as the best grammatical one in the Dravidian languages. The particles express the semantic aspect and the attributes can either come as adjectives or adverbs according to the context. This kind of classification is deeply rooted in the Dravidian languages with special importance.

13.1.0. Gender and number

With regard to the formation of gender and number, the Dravidian languages accord more closely with the Scythian group than with the Indo-European family. In all the more primitive Indo-European languages not only are words that denote rational beings and living creature regarded as masculine and feminine, but also inanimate objects and abstract ideas have similar gender classification. They have three genders namely masculine, femine and neuter, a rare development found in the earlier group of languages. This peculiar system is a proof of the highly imaginative and poetical character of the Indo-European mind.

13.1.1. In Sanskrit also, both the inanimate objects and even abstract ideas undergo gender classifications in an imaginative way. On the other hand in the Manchu, Mongolian, Turkish and Finish family of languages., not only are all things which are destitute of reason and life denoted by neuter or rather destitute of gender.

13.1.2. The unimaginative Scythians reduced all things whether rational or irrational, animate or inanimate, to the same deep level and regarded them all as impersonal. They were prefixed to common nouns some word denoting sex (male or female). The only exceptions to this general law observed in the Scythian languages consists in a few words such as god, man, woman, husband and wife; they necessarily convey the significations of masculine or feminine without any addition of any word denoting sex.

13.2.0. The Dravidian formation.

The classification of the gender and number of the Dravidian languages is the result of human intellect and philosphic outlook of mind. Dr. R. Caldwell says, 'The peculiar Dravidian law of gender........would appear to be a result of progressive intellectual and grammatical cultivation.' (1)

The Dravidian nouns are divided into two classes which Tamil grammarians denote by the technical terms as 'uyartiṇai' or high caste and 'aḵṟiṇai' or casteles; but in Telugu they are called 'mahat' and 'amahat' meant major and minor respectively.

Only human beings come under high caste and all others are called casteless, according to Tolkāppiyar. But the mediaeval grammarian, Naṉṉūlār, says that the celestial and infernal deities and human beings are named as high caste nouns; the other class of sounds called casteless includes everything which is destitute of reason, whether animate or inanimate. The Tamil mind distinguishes the gender with intellectual thought endowed with reason. In the first category there are three classifications namely masculine singular, feminine singular and epicene plural; in the second category neuter singular and neuter plural are formed. Dr. R. Caldwell remarks. "This classification of nouns, though not so imaginative as that of the Indo-European and Semitic languages is decidedly more philosophical for the differences between rational beings and beings or things which are destitute of reason is more monentous and essential than any difference that exists between the sexes.' (2)

13.2.1. According to him the masculine, feminine and epicene suffixes which form the terminations of Dravidian high caste nouns, are properly fragments or pronouns of demonstratives of the third person. He remarks, 'It may indeed be stated a general rule that all primitive Dravidian nouns are destitute of gender, and that every noun or pronoun in which the ideal of gender is formly expressed, being a compound word, is necessarily of later origin than the uncompounded primitives.' (3)

(e.g) 'iṟai veṉṟatu'
'aracu kaṇṭatu'
'vēntu cirantatu'

In later days the prominal termination'aṉ' is found as a suffix to the noun forms and we have 'iṟaivaṉ' 'aracaṉ' and 'vēntaṉ' in the usage. To denote the corresponding feminine forms the vowel 'i' is used or suffixed.

13.2.2. In the modern days the words denoting sun and moon are 'sūriyan̲' and 'sandiran̲' where the masculine termination'an̲' is suffixed to the Sanskrit words. But in old literary Tamil only 'nāyiru' and 'tinkaḷ' are found to represent them.

13.2.3. In the Tamil word paiyan' we find the masculine singular pronominal suffix 'an̲' but in Malayalam the older word 'paital' is used without any masculine termination. The word takes either 'aṇ' or 'peṇ' as prefixes to denote a boy or girl.

In Tamil there are a few words in the casteless beings to denote masculine or feminine separately. But all the nouns in that category take only neuter terminations.

(e.g.)	Masculine words	Feminine words
	'kaḷiru'	'piṭi'
	'cēval'	'peṭai'
	'erutu'	'pacu'
	'kaṭuvan̲'	'manti'

All these nouns take the same ending for example 'vantana'.

13.2.4. In the idioms of the Tudas and Kotas of the Nilgiri hills, there is only one pronoun of the third person without distinction of gender and number. 'atham' (remote) 'itham' (proximate) mean he, she, it and they. Due to the influence of Tamil and Kannada, the pronouns 'avan̲' and 'aval' are used. The pronouns 'avan̲' and 'avaḷ' are occassionally used but Dr. Pope thinks they have been recently introduced from the Tamil and Kannada.' (4)

Ref. Father C.J. Beschi in his work on Tamul Grammar of Common Dialects 'says, 'it seems that in this language, there either is no difference of gender, or that such difference is not necessary; for us much as, whilst with us (that is in Latin) the genders are distinguished by the adjectivesand articles. The Tamilians distinguish by gender neuter adjectives nor articles. Nevertheless, they distinguish the gender by the third person of the verbs, a thing peculiar to this language.' (15)

13.3.0. Professor; Jules Bloch narrates the significance of the gender formation of the Dravidian languages as follows:

Nouns

i.	Human male			Human non-male		
ii.	Singular	Plural		Female	Non-female	
iii.	Singualr	Plural		Female Plural	Female Singular	Non female
iv.	Singular	Male plural		Female plural	Female singular	Neuter
v.	Male Singular	Female Singular	Epicene Plural	Neuter Singular	Neuter Plural	

High caste	Casteless
Tamil - Superior	Non - superior
Telugu - 'mahat'	'amahat'
(major class)	(minor class)

Note : I. Gond, II. Kui, III. Kurukh, IV. Telugu and V. Tamil

From the above chart we can infer the following :

(1) in Gond the joining of the feminine to the inferior is absolute.

(e.g.) (a) 'Gaiki' mindsi mattol - Galki was sleeping (masculine)

(b) 'Galki' matta ron' - The wife of Gaiki was at home (feminine)

(c) 'iron valle bar barri matta' - The house was upside down (neuter)

Here we find that 'ron' meant 'was' is common both to female and neuter.

(ii) In kui language, the assimilation starts from the inferior of the flexion.

(e.g.) 'aja-ngi' - to the mother - dative of 'aja' (mother)
'abaki' - dative of 'aba' (father)

'koru-tungi' dative of 'koru' (buffalo). Here we find that 'tu' is absent in the female gender.

(iii) In Kurukh languages, there is a distinctive common plural form.

(e.g) anai - ai (suffix) - female
anaru - ar - (suffix) - epicene plural

Here the suffix 'ar' is common to masculine and feminine plural.

(iv) In Telugu we find that the plural is equally common to both the genders, masculine and feminine. But in the singular the feminine remains attached to the inferior gender.

(e.g.)	Tamil	Telugu
	'avaṉ' (he)	'vāṇḍu (he)
	'avaḷ'	'aḍi' (she)
	'atu (it)	'adi' (it)

In Telugu 'mancidi' is meant a good woman and a good thing.

(v) In Tamil as we have seen there are five-fold classification of gender and number which is illustrated in the chart.

13.4.0. The numbers

The Dravidian languages recognise only two numbers, the singular and the plural. There is no dual as in Sanskrit and it is unknown to Tamil, and there is no trace extant of its use at any previous period.

13.4.1. Masculine singular terminations.

The formatives by which the gender of nouns is occasionally expressed are identical with the terminations of the demonstrative pronouns. The masculine singular suffixes of the Tamil are 'aṉ' 'āṉ' (or) 'ōṉ.' 'In Malayalam the same forms are found. In old Kanada 'aṉu' is used and the final 'u' is an euphonic vowel due to the influences of Telugu, whereas in modern Kanada 'am' is found. In Telugu the following terminations are found with significiant changes.

ḍu, ṇḍu	Tamil - aṉ > ḍu > ṇḍu
ṇdu, uṇḍu	- assimilation of the initial and the final consonant

adu, aṇḍu - an̲ (Tamil) > adu - change in the suffix

(eg.) 'maka + an̲ > makan̲ (Tamil)'

'maka + ṇṭu > makaṇṭu'

maka + ḍu > makaḍu Telugu)'

avan̲ (Tamil) > vāṇḍu > vāḍu (Telugu)

In Tamil the feminine word 'peṇ' is used as 'peṇṭu' or pēṭu' in the literary works

13.4.2. Feminine singular terminations.

In Tamil 'aḷ', āḷ, and 'i' are the suffixes denoting feminine singular. In Telugu and Goṇd there is no feminine classification. But in Telugu the feminine plural is classified under the epicene plural 'mahat'. The feminine singular nouns are always identified with neuter gender 'amahat'.

(e.g) avaḷ vantāḷ (Tamil)

'aṭi' vaccuniti (Telugu - she came)

'kukkā vaccuniti (Telugu - the dog came)

In Tamil 'talaivi, tōḻi ' etc. are feminine singular and the final 'i' is used to denote the sex. In Telugu also 'mālati, cinnati' are found. In certain cases 'aḷu' is used.

(e.g) 'manamarālu' - grand-daughter

kōḍaḷu - daughter-in-law

The following linguistic observations can be inferred with regard to this aspect.

"aḷ, āḷ, i, atu > ati euphonic u' i

āḷu > alu - > ḷ > l - free variation.

13.4.3. Neuter Singular terminations.

Every Dravidian noun is naturally neuter or destitute of gender, and it becomes masculine or feminine solely in virtue of the addition of a masculine or femine suffix. By adding 'u' to the noun the neuter singular is formed.

(e.g) 'maka + u > makavu.

All animated beings destitute of reason are placed by the Dravidian grammarians to the neuter class. All the nouns that denote such animals both in the singular and the plural are uniformly regarded as neuter irrespective of the sex of the animals. If it becomes necessary to distinguish the sex of the animals a separate word signifying male or

female, he or she is prefixed. But the ending will be only neuter singular. The only neuter singular suffix is 'atu' in Tamil, Malayalam and Kannada; and 'adi' in Telugu.

13.4.4. Epicene plural termination.

In Tamil nouns, pronouns and verbs, the forms 'ar, ār - or, ir, īr' are used. In Kannada and Telugu 'aru, āru, ri, ru' are found. Tamil and Malayalam have another particle of plurality to rational beings' mār' which has a considerable resemblance to 'ar'. The impersonal future 'en (to say) in classical Tamil is 'enpa'. When the personal terminations of the third person plural are suffixed to the root, we have different usages namely 'enpar or enmanār.'

13.4.5. Neuter plural terminations.

It is clearly seen that only'kal' is suffixed to the Malayalam nouns to signify plurality which is common to Tamil and Kannada. In Telugu the corresponding term is 'lu'. In additional to it, all the Dravidian languages the short 'a' is uniformally used to denote plurality. The neuter plural of the third person of the Tamil verb ends in 'ana'.

(e.g) "irukkinrana.

This 'ana' is undoubtedly identified with 'avail' the neuter plural of the demonstrative pronouns. In Malayalam the neuter plurals of the demonstrative pronouns are 'ava' and 'iva'. In Kannada 'avu' and Telugu 'avu' and 'ivu' are found.

13.4.5.0. Principles of pluralization

In the Indo-European languages the plural is carefully distinguished from the singular. The number of nouns is always denoted by their inflexional terminations. Nouns whose number is indefinite like sheep, news etc., are unknown to the old dialects of this family. In Scythian the number is generally left indefinite.

Dr. R. Caldwell says, 'With respect to principles of pluralisationh, most of the Dravidian tongues differ considerably from the Indo-European family, and accord on the whole with the languages of the Scythian stock. The number of Tamil nouns, especially of neuter nouns is ordinarily indefinite; and it depends upon the connection whether any noun is to be regarded as singular or as plural.' (6)

It is true that when more persons than one are referred to the rational pronouns that are used are almost invariably plural, and even neuter nouns are some times pluralised. The following examples cited for understanding the different norms in the principles of pluralisation..

(1) (e.g.) 'māṭu vantatu' (singular)
'māṭu vantaṉa' (plural)

The plural suffix 'a' denotes the number distinction.

(e.g.) 'oru māṭu vantatu. (singular_
pattu māṭu vantaṉa (plural)

Numerical words as adjectives and the plural suffix denote the distinction.

(2) In Telugu neuter nouns are as regularly pluralised as masculine and feminine and the verbs with which they agree are pluralised to correspond. The Tamil even the verbs do not signify the numbers.,

(3) It should be remakred that the third person neuter of the Tamil future is destitute of plural.

(e.g) 'ōr erutu varum ' (singular)
'pattu erutu varum' (plural)

Here the predicate forms are common with regard to the usages in the future tense.

(4) In Tamil 'ar' is the plural suffix of the rational beings and 'a' stands for irrational beings denoting the epicene plural and neuter plural respectively. But in some usages like 'nariyār vantār', the epicene plural suffix 'ār' is added to the neuter nouns. In the examples, 'makkaḷ vantaṉar' the noun 'maka' takes the neuter plural suffix 'kaḷ' which becomes an acceptable usage in Tamil. The corresponding 'word' in Telugu is 'makaru' (makkaḷ > makaru) in which the regular Telugu form 'lu' is not found. (ar > ru) is seen, a peculiar law applicable to Telugu alone.

(5) In Tamil the plural suffix 'ar' is rarely used in the honorific singular.

(e.g.) 'avar ōr ariñar

(6) We have double plural forms also in Tamil.

(e.g.) avarkaḷ aracarkaḷ

(7) In the example, 'talaivar avarkaḷ' though double plural forms are found, it signifies only singular. In Telugu also there are two forms like 'vāru' and 'vāralu'.

(8) In Malayalam 'avar' stands for epicene plural and 'avarkaḷ' for honorific singular.

Plural forms - terminations.

Tamil and Malayalam - 'ar, ār, ir, īr, a, mār'.

Telugu and Kannada - 'aru, are, ēru, ru, ri'

Epicene plural

Tamil-kaḷ, and a,

Telugu - lu .

13.4.5.1 Dr. Caldwell says, 'The number of Tamil nouns, especially a neuter noun, is ordinarily indefinite and it depends upon the connection whether any noun is to be regarded as singular or plural. It is true that when, more persons than one are referred to, the high caste or rational pronouns that used are almost invariably plural, and that even neuter nouns themselves are sometimes puralised, especially in polished prose compositions, but the poets and the peasants, the most faithful guardians of antique forms of speech, rarely pluralise the neuter and are found of using the singular noun in an indefinite singular, plural sense, without specification of number, except in so far as it is expressed by the context. (7)

Reference.

1. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages p.220
2. ibid p.220
3. Ibid p. 220
4. Ibid p. 222
5. C.J. Beschi. Tamul Grammar of Common Dialects p. 93
6. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages p. 232
7. Ibid p. 232.

CHAPTER 14

THE CASE SYSTEM

14.0 It is an essential feature that the case system becomes a grammatical category by means of which the relation of a noun in another word is expressed. The Indo-European languages as well as the Scythian languages originally agreed in the principle of expressing the reciprocal relations of nouns by means of auxiliary words. In the Indo-European languges the suffixes have been welded into cominations with the roots to which they were appended and converted into more inflexional terminations. In English we have the prepositions by which the case significance is expressed.

(e.g.) Cut it by a knife

He came with Raju

In the Scythian languages, post-positions held fast their individuality and separate existence. Both in Greek and in Latin there are post-positions which illustrate the conversion of a portion of this case-endings. The post-positional auxiliary words are appended to their bases.

14.1. Dr. R. Caldwell says 'On turning our attention to the Dravidian languages, we find that the principle on which they have proceeded in the formation of cases is distinctively Scythian. All case relations are expressed by means of post-positional suffixes. Most of the post-positions are, in reality, separate words; and in all the Dravidian dialects the post-positions retain traces of their original character as auxiliary nouns (1).

(e.g) Tamil : 'kaṇ + ai > kaṇṇai.'

avaṉ + ku > avaṉukku'.

14.2. There is another difference with regard to the formation of cases between the Indo-European and the Scythian languages. In the Indo-European family the case-endings of the plural differ from those of the singular. Moreover there are separate case-terminations for the singular and the plural. But in the Scythian languages as well as the Dravidian languages the same case-signs are employed both for singular and plural.

14.3.0. Principles of case formations.

The Tamil grammarians have done much havoc to their case system, by following the Sanskrit model. Dr. R. Caldwell says, 'On proceeding to

analyse the case formation of the Dravidian languages, we shall follow the order in which they have been arranged by Dravidians which is the same as that of the Sanskrit. The imitation of Sanskrit in this particular was certainly an error for whilst in Sanskrit there are eight cases only, the number of cases in Tamil, Telugu etc., is almost indefinite.' (2)

Tolkāppiyar enumerates the Tamil case system in three chapters namely 'On the cases, On the case markers substitution' and 'Convention of the vocative'. He says that there are seven cases with the inclusion of the vocative, the form of address, it is eight. He names the first case as the nominative case and the last one as the vocative case. The other cases are named after the case-signs and they are 'ai, oṭu, ku, iṉ, atu and kaṇ.' This classificastion and formation of cases are unknown to Dr. R. Caldwell. Hence he says that Dravidian grammarians have restricted the number of cases to eight. They have adopted or imitated the Sanskrit mode of denominating them not by descriptive appallations as dative or ablative, but by numbers. Because the mediaeval grammar, Naṉṉūl, follows the Sanskrit terminology in the naming of cases.

14.3.1. The formation of cases and the names of each in Sanskrit are given below:

Prathama vibakthi	Nominative case.
Dwidiya vibakthi	Accusative case
Trithiya vibakthi	Instrumental case
Chaturthi vibkanthi	Dative case
Panchama vibakthi	Ablative case.
Shasti vibkathi	Genitive case
Sabthami vibakthi	Locative case.
Sambodhana prathama	Vocative case.

These terms are followed by Naṉṉūl and its author has affixed a number to each case in the same order (e.g.) the first case, the second cases the third case etc. to the eight cases.

14.3.2. But it is clearly seen that there are more than eight cases in Tamil. The following clarifications will illustrate the nature and the treatment of case system in Tamil.

i) The nominative case is not provided with a case termination. The nominative singular is simply the noun itself or the inflexional base of the noun without addition or alteration. The nominative plural is found only by the addition of the pluralising particle suffixed to it.

ii) In the instrumental case, different particles are used by the grammarians as suffixes of the instrumental case. Under one distinct case, two different ideas have been brought out. By suffixing 'al' to the noun, the instrumental meaning and by adding 'oṭu' the conjunctive meaning have been exemplified by the grammarians. But the two things (i.e.) the instrumental and the conjunctive are quite different from each other. The idea is that what is known in English as 'With case' is different from the 'By case.' The Tamil scholars can create a separate case as the conjunctive or social case in this regard.

iii) Under the ablative case there are four different meanings are brought out namely ablative, delimitive, comparative and causative in one case-sign (i.e.) 'iṉ'. This case appears to have been included in the list of cases by the Tamil grammarians out of deference to the grammatical principles of the Sanskrit. The signification of an ablative of motion will be found to exist; but a distinctive is to be drawn between the case termination and the various meanings. On comparing the suffixes of the ablative of motion (which are also used sometimes in an instrumental sense) with those of other meanings, it can be said that separate case - signs will be given to denote the different meanings and hence the number of cases can be increased.

iv) Under the inflexional base of the oblique case, Dr. R. Caldwell says that the Dravidian noun constitutes the crude base which is used as the nominative, and that also constitutes the inflexional base. Both the nominative of this class of nouns and the base of the oblique case are identical.

All Tamil nouns in the neuter which end in 'am', reject 'am' in the oblique case and take the inflexional increment 'attu' instead; and the case signs are suffixed.

'kuḷam + miṉ
'kuḷam + attū + il + miṉ' (or)
'kuḷam + attu + miṉ'

In these examples, no case sign is found in some instances but the grammarians says the inflxional increment stands denoting the case termination.

Considering those aspects, one can say that the numkber of cases in Tamil may exceed eight and it cannot be restricted. In Tamil there is nothing which properly deserves to be styled a suffix in case-sign of the vocative. The vocative is formed merely by affixing or suffixing some sign of emphasis, or in certain instances by suffixing fragments of the personal pronouns.

14.4. The main differences are found in between the Dravidian languages and Sanskrit with regard to formation of cases.

i) In Sanskrit, number and case are expressed by the same particle. In Tamil gender and number go together. All the case-signs are distinct separate signs and they are mere post-positional suffixes. In Sanskrit there is dual form also in addition to the singular and plural.

Rama	Noun form
Rama + am	Accusative case. sign (am)
Ramam	Singular form. Rama + am; a+a > a
Ramou	Dual form, Rama + am; a + a > ou
Ramānu	Plural form. Rama + am; a + a > nu

ii) Sanskrit declines it adjectives as well as nouns. But Tamil does not decline its adjectives.

(e.g.) Tamil. 'aḻaku + makaḷ' (Adjective + noun)
'aḻaku + makaḷ + ai' (Adjective + noun + case-sign)
Sanskrit. Sundari nāri (beautiful woman)
Sundarīm narīm

Both the adjectival and noun forms uniformly take the accusative cas-sign 'am'

iii) In Sanskrit there is no form like inflexional increment.

iv) In Sanskrit even the nominative case takes a case-sign whereas Tamil does not have it.

14.5. C.J. Beschi says that the Tamil language has the best aspect with regard to the declension of nouns'. The nouns themselves recon eight cases; which by a common term, the Tamilian call 'vērrumai' and they name them from the form ofthe termination. (e.g.) the accusative, since it ends in 'ai' is called 'ai eṉṉum vērrumai' and so the rest except however the nominative, which they call peyar (i.e.) the noun; and the vocative, which they call 'viḷi vērrumai' (i.e.) the case of calling from the verb 'viḷi' to call.' (3)

14.6. The Dravidian signs.

Except for the nomative and the vocative all the other six cases have case terminations or signs that are suffixed to the noun forms.

Cases	Tamil	Malayalam	Telugu	Kannada
Nominative	Φ	Φ	Φ	Φ
Accusaative	ai	a-Gundert e	nu ni ni	am(o.k.)a, aṇṇu am < aṇṇu
Instrumental	āṉ, āl, oṭu ōṭu (uṭaṉ)	āl, oṭu ōṭu (uṭaṉ)	ceta / cē ce> cey (hand) toṭu	im (o.k.) inta (n.k.) im, inta <in Tamil)
Dative	ku	kku innu, nu u	ku, ki i/ki elsewhere ku ge, kke	gē, ke
Ablative	in	in	ni (metathesis form ni	im (o.k.) inta (m.k.)
Genitive	atu (sing) a (plu) atu	ātu, a re inte, inre to (Sing) uṭe (plur) kan	ti ati ti ati	a / a atu
Locative	kaṇ kāl, il, ul etc.	kaṇ	lō antu	ol (o.k.) alli, illi, (M.K.)
Vocative	Φ	Φ	Φ	Φ

References

1. Dr. R. Caldwall. A Comparative Grammar of the Dravidian Languages p. 253
2. Ibid p. 254
3. C.J. Beschi. Tamil Grammar of the Common Dialect p. 25
4. Dr. R. Rangaswamy. History of Tamil and Comparative Grammar p. 277

CHAPTER 15

THE DRAVIDIAN ADJECTIVES

15.0. The formation of adjectives is a distinct feature found in all the languages. The difference between the Indo-European languages and the Scythian group of languages with respect to the formation of adjectives is very considerable. The agreement of adjectives with the substantives in gender. number and case, forms an invariable characteristic feature of the Indo-European languages.

In the Scythian family of languages, the adjectives have neither number , gender nor case, but are mere nouns of relation of quality that are prefixed without alteration to substantive nouns. There will be no resemblance found in this respect in the Dravidian languages and the Sanskrit language.

15.1. Dr.R.Caldwell has rightly remarked, 'Dravidian adjectives, properly so called, like those of the Scythian tongues, are nouns of quality or relation which acquire the signification of adjectives merely by being prefixed to substantive nouns without declensional change and in virtue of that acquired signification, they are called by Tamil grammarians, 'uriccol', qualitative words.' (1)

(e.g.) 'vanta tuyar.'

'nonta tantai.'

Here it is seen that the participles of verbs are used as adjectives. Besides the noun forms with the addition of participial formatives are also largely used as adjectives in the Dravidian languages.

15.2. The formation of adjectives may be illustrated as follows.

(1) The majority of adjectives are nouns of quality or relation, which become adjectives by position alone, without any structural change and they are mere nouns of quality.

(e.g.)	'poṉ aritu.'		poṉ-noun.
	'poṉ muṭi.'		poṉ-adjective .
	'karumai	+	mèkam > kārmēkam.'
	'naṉmai	+	vaḻi > nalvaḻi.

In English also the same word is often used as a noun in one connection, and as an adjective without any change in another connection.

(e.g.) It is gold.

This is a gold watch.

The gold is much costlier than the silver.

It is generally found in Tamil that the crude ultimate form of the noun of quality which performs the function of the adjective in classical compositions as seen above.

(e.g.) 'pala + malar >panmalar.'

(2) The Sanskrit derivatives in 'am' in Tamil become adjectives when prefixed by the rejection of final 'am'.

(e.g.) 'subam + dinam>subdinam.'

(3) The neuter nouns ending with 'am' inTamil do become adjectives when they are suffixed with another nouns. In that case the displacement of 'am' into 'attu', an inflexional increment occurs.

(e.g.) 'maram + kiḷai > marattukkiḷai.'

In few instances 'ana' is infixed in between two nouns.

(e.g.) 'puṇṇiyam + nāḷ > puṇṇiyamāna nāḷ.'

Here the relative participle of the verb 'to become' - 'ana' is appended without any change, whether structural or euphonic in the nouns themselves.

In Tamil the nouns ending with the consonants 'ṭ' and 'r' when they come as 'kurriyalukaram' (the shorten 'u' - a special feature in Tamil), the duplication of final consonants is found to become adjectival forms.

(e.g.) 'nāṭu + paṇ > nāṭṭuppaṇ.'

'vayiru + paci > vayirruppaci.'

Here the final consonant of the root is doubled for the purpose of conveying the signification of an adjective.

(5) Just like the inflexional increment 'attu' is Tamil, 'in' is also used for the conversion of substantives into adjectives..

(e.g.) 'nilal + paṭam > nilalinpaṭam.'

(6) The Tamil nouns ending in the formative 'ntu' and 'tu', 'mpu or pu' are changed to 'ttu or ppu' on being used as adjectives.

(e.g.) 'maruntu + pai > maruttupai' (n>t)

'irumpu + kol> iruppukkōl.' (m>p)

(7) The relative participles of verbs and nouns of quality converted into relative participles by the addition of participial formations are used as adjectives.

(e.g.) 'uyar + malai > uyarmalai'

'uyarnta malai' (relative participle)

In these illustrations it is said that the 'uyar' is preferred in poetical compositions, whereas 'uyarnta' is often used in prose and colloquial purposes. Dr.R.Caldwell says, 'It is words of this class which by the grammarians as speciman of qualitative words or adjectives; and if the name can correctly be used at all in the Dravidian family of tongues, it is to this class that it is applicable."(2)

(8) Many adjectives in Tamil are formed by the addition of 'iya' to the root.

(e.g.) 'periya makkaḷ'; 'ciṟiya manam.'

The roots are only 'peru' and 'ciṟu' and even the final 'u' is euphonic.

(9) The adjectives of this class are formed by the additon to nouns of quality of the sign of the relative participle of the future which is 'um'in Tamil.

(e.g.) 'peṟum paricu.'
'varūm tunpam.'

(10) Even the numerical bases are used as prefixes to signify the meaning of adjectives.

(e.g.) 'oṉṟu + makaḷ > orumakaḷ.'
'iranṭu + kaṇ > irukaṇ.'

Thus the formation of adjectives in the Dravidian languages is illustrated in the different forms of quality and it is a remarkable character of the languages.

References.

1. Dr.R.Caldwell. A Comparative Grammar of the Dravidian Languages. p. 308.
2. Ibid. p. 313.

CHAPTER. 16

THE NUMERALS.

16.0. It is an interesting study to see the chief characteristics of the numerals in any language. In the Dravidian languages each of the cardinal numbers presents itself to us in a two-fold shape. The first is the numerical adjectives which is the more applicable primitive form; and the second is the numeral substantives or neuter nouns of number which is largely used.

There are two kinds in numerals and they are ordinal and cardinal. The ordinal numbers- first. second, third etc., are formed from the abstract numeral nouns. The cardinal numbers, one, two, three etc., are neuter nouns of numbers.

16.1. Significance of numerals in Tamil.

In Tamil the ordinal numbers 'o̱ṉṟu, iraṇṭu, mūṉṟu, nāṉku, aintu, āṟu, eṭṭu, oṉpatu' and 'pattu' are called 'kuṟṟiyalukaram' words, the shorten 'u' forms specially found in Tamil. The numeral 'ēḻu' ends with the special consonant 'ḻ' with 'u'. It is also peculiar to Tamil. Besides the numerals, 'patiṉoṉṟu, irupattu oṉṟu' etc., are termed grammatically as 'ummaittokai' where a combination of two numerals like ten and one are united. It is called conjucntive compound in grammar.

The numerals 'irupatu, muppatu, nāṟpatu' etc., are called 'paṇputtokai' or adjectival compounds in grammar. This kind of grammatical significance is considered as a unique feature of the formation of numerals in Tamil.

16.2. The ordinal numbers are formed by suffixing 'am' to the cardinal ones.

(e.g.) 'iraṇṭu + ām > iraṇṭām.'

Dr.R.Caldwell says, 'This use of the numeral substantive instead of the numeral adjectives is not ungrammatical; but in accordance with the characteristic Dravidian rule that every noun of quality or relation becomes an adjective by being prefixed to a substantive noun in direct oppositions.(1)

16.3. 'onram' or 'mutalam'

In the numeral one there are two forms namel;y 'onram' and mutalam'. According to analogical derivativation 'onru + am' is the actual form of ordinal number. But there is another form 'mutal + am > mutalam' is in usage. In English 'first' and in Sanskrit 'prathama' are found in the word, 'mutalam' the root is 'mutanmai' in Tamil. It is inferred by linguistic formation, that the special significance is attributed to this particular numeral as no other numerals are formed without one or 'onru'. For this reason a primary semantic theme is attributed and hence the Tamilians use 'mutalam'. There is no connection with Sanskrit or the Indo-European languages in this respect.

But in Malayalam and Kannada, there is a word like 'onne class'; in colloquial Tamil there is a similar form like 'onnântaram'. It is noteworthy that the cardinal number of Tamil is at the best of the ordinal number of Kannada and Malayalam in respect of numeral one.

The term 'onram' is the perfect form of the morphophonemic change and it is analogically correct. But the other form 'mutalam' is said to be brought out due to refined grammatical tradition.

16.4. Numerical adjectives.

To find out the living spirit of a language in the formation of numerals, a study of numerical adjectives are more suited than the ordinary numerals. The following is the numerical adjectives with illustrations.

Numerals	Numerical roots	Examples
onru	√ōr	ōr anpu
	√oru	oru kaṇ
irantu	√ir	inu kaṇkaḷ
mūnru	√mur	muppāl
nānku	√nal/nāl	nalvali / narpaṭai
aintu	√ai	aimpulan
āru	√aru	arupaṭai viṭukaḷ
ēlu	√ēl	ēlicai
eṭṭu	√eṇ	eṇkuṇam

The numerals 'oṉpatu' and 'pattu' are used as adjectival forms without any change.

16.5. The forms of numerals in the Dravidian languages.

Numerals	Tamil	Malayalam	Telugu	Kannada
1. one.	oṉṟu	oṇṇu	okaṭṭi	oṇṭu
2. two	iraṇṭu	reṇṭu	reṇṭu	eraṭu
3. three	mūṉṟu	mūṉṉu	mūṭu	mūṟu
4. four.	nāṉku	nāl/nāṉku	nāluku	nālu/nāṅku
5. five	aintu	añcu	aitu	aytu
6. six.	āṟu	āṟu	āṟu	āṟu
7. seven	ēḻu	ēḻu	ēṭu	ēḻu
8. eight	eṭṭu	eṭṭu	eṉimiti/ emmiti	eṇṭu
9. nine.	oṉpatu	ompattu	tommiti	ompattu
10. ten.	pattu	pattu	pati	hattu

1. 'oṉ ++ tu > oṉṟu' is the formative of the numeral one. The primitive form is 'ōr + tu > oṉṟu'. Dr.R.Caldwell says that 'oru.' is the numerical root and by taking the nasal 'ṉ', the numerical 'oṉṟu' is formed. 'oṉṟu' is used as a verb also in Tamil meaning to unite, the transitive form of which is 'oṟṟu', 'oṉṟi' is an adjectival form meaning single. Dr.Gundert considers 'oṉṟu' an euphonised form of 'on' with the addition of 'tu', the neuter formative and that 'on' and 'or' are equivalents, being both verbal nouns from 'o' to be one.

2. In all the Dravidian dialects the corresponding numerical root is 'ir' with such minor modifications as euphony dictates. Dr.R.Caldwell says,'This numeral adjectives is in Tamil 'iru'; in the higher dialect 'īr', the increase in the quantity of the radical 'i' compensating perhaps for the rejection of the final euphonic 'u'. '(2).

3. The primitive and most characteristic form of neuter noun of number is evidently that of the Kannada form 'mūru' from which the Tamil 'mūṉṟu' has been derived by the same nasalising process as that by which 'oru' (one) was converted into 'oṉṟu'.

4. The adjectival or crude form of this numeral is 'nāl /nal.'

The only numeral to which 'ku' or 'gu' is appended is 'nāl'.

5. The numerical adjective five is in most of the Dravidian dialects 'ai', and it has been mentioned that 'ai' or 'aintu' is the ordinary form of this word in Tamil. The shape in which the word is perhaps most commonly used in the colloquial dialect is 'añcu' and this form is rarely used in the classics.

6. In all the Dravidian dialects the difference found to exist between the neuter noun of number six and the numerical adjectives is extremely small.

7. The Dravidian noun of number seven is 'ēlu' in Tamil and the poetical form of the language is 'elumai'.

8. According to Dr.R.Caldwell, 'The Tamil numeral noun 'eṭṭu' (eight) bears a remarkable resemblence to the corresponding numeral of the Indo-European family, which is in Latin 'octo', Gothic 'ahtan'. '(3)

16.6. The prominant features of the numerals can be illustrated with some significant aspects. 'onru' is considered as the primary numeral of any language. Without it all other numerals cannot be formed. The next is 'ir' and this root means not merely to saw or to split, and from splitting into two the number is formed. It is more probable that the numeral 'mūnru' is formed from 'murai' (regular one).'nal, the root of number four stands for goodness. liberal, plentiful and abundant.

The root 'ai' of 'aintu' is used to signify five properly means a hand, or is derived from a word which has that meaning- the number of fingers on each hand being five. Naturally 'ai' might be presumed to be derived from 'kai' in Tamil means hand, by the process of the softening away of the initial consonant. It also signifies that the numerical 'ai' standing for 'talaimai' (leadership) specifically stands in between one to four and six to nine.

The root meaning of six or seems to be to break off as a string. As a verbal noun it means a severance, a section. The idea of the Tamilians may perhaps have been, that with the number six, which is the first of the numbers to be reckoned on the second hand, a new section of numerals commenced.

As in the case of the other numerals, the short form 'elu' is regarded as the original means 'to rise'. It also means a rising or increasing - an appropriate meaning for the second numeral in the new section of five fingers.

The root 'eṇ'means 'to count' and it is presumed that the people who are able to form the first seven numbers come to count the next one as root 'eṇ'.

In all the Dravidian languages, the numeral nine is a compound word and it is used both as a noun of number and as a numerical root, without any change in the form. It is identical with or evidently derived from the number ten. In poetical Tamil the word for nine is 'tontu' means old. Another word is 'onpan' in which 'pan' represents ten.

As 'patinonru' (eleven) means one added to ten, so that 'onpatu' (nine) might naturally be taken to mean one from ten, or one before ten.

Dr.R.Caldwell says,'What is still more worthy of notice is,that in the higher numbers, even in Tamil, into which nine enters, 'on' is represented by 'ton' (or its equivalent 'tol')- (e.g.) 'tonnuru '(ninety), (tollayiram' (nine hundred) '(4). It is presumed that 'tol + pattu >become onpatu' in Tamil. The native Tamil grammarians derive the prefix 'tol' in the words for ninety and nine hundred, directly from 'onpatu', the word for nine.

In all the Dravidian languages, the words used for ten are the same forms-'pattu'. There is a morphophonemic statement in Dravidian that the initial 'p'- in Tamil will become 'h' in Kannada. Hence 'pattu' of Tamil becomes 'hattu' in Kannada.

The word 'pattu' cannot be a borrowing from Sanskrit and Dr.R.Caldwell states the natural character of the word as follows : 'The word used in all the Dravidian languages for a hundred is native , one of the Telugu words for a thousand is native, and it is only the words for the abstract numbers, a lakh and a crore, that are invariably borrowed from the Sanskrit is met by the improbability of this being done by people who could invent words of their own for a hundred and a thousand.' (5)

In all the Dravidian languages the word for hundred is 'nuru'; in Telugu another word, 'vanta' is also found. This particular word 'nuru is used with the meaning ashes, powder or to reduce to ashes as a verb. There cannot be any doubt that the origin of the word hundred is 'nuru' used with perfect significance.

The Dravidian word for thousand is 'ayiram' in Tamil, and Malayalam. In Telugu 'velu' and in Kanada 'savira' and 'savere' are used.

The adverbial forms of the Dravidian numerals are formed by means of another class of suffixes from the same auxiliary verb 'aku' to become. In this instance the suffixes which are used be Tamil 'avatu' etc are neuter participial nouns used adverbially. The multiplicative numbers are the same as the numeral adjectives.

References.

1.Dr.R.Caldwell. A Comparative Grammar of the Dravidian Languages. p.321.

2. Ibid. p.329.

3. Ibid p.342

4. Ibid. p.347.

5. Ibid p.352.

CHAPTER.17

THE PRONOUNS

17.0. In all the languages the pronouns are of significant nature and they preserve the antiquity and greatness even to-day. There are no major changes found in the characteristic features but there exist only a few minor alterations. Much light is thrown by the pronouns on the relationship of languages and the family of languages. The personal pronouns and especially those of the first and second person singular evince more of quality of permanence than any other parts of speech in the grammatical field.

Dr.R.Caldwell rightly observes, 'The pronouns are more permanent even than the numbers, the signs of case and the verbal inflexions and though, like every thing else they are liable in change, yet their connections and ramifications may be traced amongst nearly all languages of mankind.'(1)

17.1. It is our attempt to study and find out the primitive forms of the pronouns in the Dravidian languages. A comparis on of the forms the pronouns assume the different dialects will throw much light on this linguistic aspect. There is a presumption in favour of the older or ancient words and forms found in the literary languages as well as the dialects in which colloquial usages exist and all of them will be placed under discussion. Not only the nominative forms of the pronouns but also the inflexional bases of the oblique cases and the pronominal terminations or suffixes will be of great importance to decide the proto forms in the respect of pronouns.

17.2.0. First Person Singular

Languages	Nominative forms	Oblique forms	Pronominal suffixes
Tamil	yān, nān	en	en, ēn, al, an
Malayalam	ñān	en	ēn
Telugu	enu, nēnu	nan, nā	ni, nu, nin
Kannada	ān, nān	en, nan	en, ene

In the Dravidian dialects there is a tendency that initial 'e' and 'ē' will become respectively 'ye and yē'. Hence the 'ēn' form will become 'yēn' and then 'yān';. This 'yān'> nān' is of later stage of formation.

(e.g.)(Tamil)'n' > (Malayalam) 'ñ'

nāṇal	>	ñāṇal
nāku	>	ñāku
noti	>	ñoti
(Tamil) nāṉ	>	ñāṉ (Malayalam)
(Tamil) yāṉ	>	āṉ (Kannada)

We can presume that the consonants cannot be taken to represent the pronominal ideas of the first person. Dr. R. Caldwell asserts that 'nāṉ' is the ancient form and 'yāṉ' of later change.

He states 'In the first edition, I said the weight of evidence seemed to be in favour of our regarding 'nāṉ', the Tamil nominative, at the best existing representative of the old Dravidian nominative of this pronoun.... Viewing this question, however, from a purely Dravidian point of view, the conclusion, I arrived at did not seem to me quite satisfactory; and the passage cited above had already been printed ere I wished, I have decided in favour of yāṉ'. (2)

Dr. Gundert and Dr. Pope consider 'yāṉ, as probably older than 'nāṉ' and both of them agree with Dr. R. Caldwell. In Tamil there is a similar change found as follows.

(e.g) 'yāvar > yār > ār'

In the same line we presume that 'yāṉ > āṉ > nāṉ' in the actual formation.

The initial 'n; has become zero in the oblique case and the final 'ṉ' is not found in the plural form of pronoun. Hence it is under question whether the 'ā' of the nominative form or the 'e' of the oblique case will be taken to identify the proto form representing the first person.

17.2.1. Dr. R. Caldwell says, 'I may add that the most peculiar and distinctive, possibly the most ancient of the Dravidian demonstratives; the demonstrative which denotes in Tamil, Malayalam, Canarese, something intermediate between 'a' and 'i' - was 'u' We thus find the whole of the first three simple vowels utilised a = i; i = thou; u = he, she and it;" (3)

But the Dravidian linguist V. Venkatarajulu Reddiyar assets that the long vowels 'ē, ī and ō represents the first, second and third persons respectively.' (4)

17.2.2. In Telugu there are two forms 'eṉu' in the poetical works and 'nēṉu' in the nominative forms besides the oblique forms are 'nāṉ' and 'nā'. From these we can infer that 'nāṉ' is the real form.

In Tamil there are two forms of the expression to denote first person singular and plural.

'aṭiyaṉ > aṭiyanēn' (singular)

'peṇṭir > peṇṭirēm (plural)

Because of these usages, it is presumed that the long vowel 'e' in the proto form to denote first person.

17.3.0. First Person Plural

Languages	Nominative	Colique forms	Pronominal Suffixes
Tamil	Yām, nām yāṅkaḷ nāṅkaḷ	em, nam eṅkaḷ	em, ēm, am ām ōm, kum, ṭum, tum, ṟum
Malayalam	ñaṅkaḷ eṅṅaḷ nām, nōm nammaḷ	ñaṅṅaḷ eṅkaḷ nam, num nammaḷ	Φ
Telugu	ēmu, mēmu nēmu manamu	mam mā, mana	mu, mi, am
Kannada	ām, nām	em, nam	em, ēvu, am

There is no pronominal suffixes in the first person plural and hence it is noted Φ in the above table.

The most distinctive pronouns is 'm' which has derived from 'um', the conjugative particle. Dr. R. Caldwell says that 'um' is the plural sign of the first person and according to V. Venkatarajulu Reddiar it is not 'um' but 'm' is the plural sign. As seen earlier the long vowel 'ē' is the sign of the first plural also.

17.3.1. There are two forms in Tamil and 'nām' is the form of inclusive plural and 'yām' is the exclusive plural of the first person. Hence the final 'm' stands for plurality and in addition to it, 'kaḷ' is also suffixed as a double plural form denoting epicene plural.

(e.g.) 'nāṅkaḷ'

nīṅkaḷ' and

'tāṅkaḷ'

The oblique form is 'em' in Tamil and in the following example it is added to the noun with a long vowel.

(e.g.) 'kiḷainar > kiḷainārēm,'

in which 'em' is inserted to express the idea of plurality. The linguists prefer a phonemic change as noted below;

(e.g.) 'ēm > yēm > yām,'

It is said that 'yām' is supposed to be the ancient form. In Telugu also there are similar forms like 'nēmu' and 'mēmu'.

17.4.0 Second Person Singular

Languages	Nominative form	Oblique forms	Pronominal suffixes.
Tamil	nī	niṉ,uṉ,nuṉ	i,ai,āy
Malayalam	nī	niṉ	φ
Telugu	īvu,nīvu	niṉ,nī	a,vi,mu
Kannada	nīṉ	niṉ	ai,i,ī,e,vē

In Malayalam there is no pronominal suffix.

The ancient sign of the second person singular should be 'nīṉ' As the second person comes for both rational and irrational beings, the final nasal consonants in 'nīṉ' and 'nīm' are lost and for the plural form the 'ir' is suffixed to the base.

The second person singular nominative form 'nī' is similar to that of the Scythian group of languages.

17.4.1. Dr.R.Caldwell states, 'In Tamil 'nī' is invariably used as the isolated nominative, instead of 'nīṉ' - the form which correspond by rule to 'nāṉ' of the first person singular..................I must first endeavour to establish the first point now mentioned, viz: that traces will be found in various languages of the Scythian group of the existence of a pronoun of the second person, apparently identical with and certainly allied to the Dravidian 'nī'.(5)

17.4.2. V.Venkatarajulu Reddiyar asserts the view and the same is based on analogical formulations.

Person	Singular	Plural
I	nāṉ	nām
II	nīṉ	nīm
III	tāṉ	tām

In the Tamil epic 'Cīvakacintāmaṇi' there is a form 'nīm' occurring to denote the plurality of the second person.

(e.g.) 'aṟṟaip pakalē aṭiyēṉ vantaṭaivaṉ nīmē ... eṉṟāṉ'.

Thus it is stated that 'nīm' is the ancient plural form. In both the first and the third persons the final consonant 'ṉ' in 'nāṉ' and 'tāṉ' denote the singular theme. Hence analogically a similar fōrm with 'ñ' in the final ought to prove the second person singular. In Kannada there is a form like 'nīn' is found. In all the languages - Tamil , Malayalam, Telugu and Kannaḍa, the oblique form is 'niṉ'.

(e.g.) 'ceṉṟiciṉ - iṉ < nīṉ'

'kāṇṭiciṉ - iṉ < nīṉ'.

There are forms like:

kēḷ + īṉ > kēḷīṉ and

kēḷ + ēṉ > kēḷēṉ

are found in Tamil denoting second and first person singular verbs. Corresponding to 'kēḷīṉ' there is a form like 'kēḷīr' found in the plural. Hence it is confirmed that only 'nīṉ' is the nominative form of the second person.

17.4.3. In the names of relationship in Tamil there finds a similarity and the following usages explain that both 'e' and 'yā' (e-yā) represent the first person, 'n' and 'ñ' (n-ñ) the second person and 't' the third person and by occurring in the initial position.

I PERSON.	II PERSON.	III PERSON.	MEANING.
yāy	ñāy	tāy	'mother'
entai	nuntai	tantai	'father'
empi	numpi	tampi	'younger brother'
evvai	nuvvai	tavvai	'elder sister'

There are examples for the change of initial consonants in Tamil.

(e.g.) 'e- yā': 'evan̠ > yāvan̠.'

'evar > yāvar.'

n-ñ : nan̠tu > ñan̠tu.

(free variation)

naman̠ > ñaman̠.

17.4.4. Dr.R.Rangaswamy states in detail how the later forms 'nī' and 'nīvir' represent the second persons as follows.

(i) The consonants 'n̠' and 'm' denote the singular and the plural forms respectively.

(ii) In the later stage 'n̠' denotes masculine forms and 'm' stands for the irrational things. There is no irrational beings in the first person and one cannot say that 'yān̠' denotes only masculine and 'yām' irrational things, because of their existence. In the third person there arise a doubt whether the forms 'tān̠' and 'tām' denote singular and plural respectively or whether they represent rational beings. But with regard to the third person the pronominal suffixes all the five genders of high caste and casteless things.

(iii) There is no irrational things in the first person; the second person is common to both the rational and irrational beings; in the third person all the five genders occur compulsorily.

(iv) Hence there finds a difficulty to identify the second person forms and the terminations. Even the pronominal suffixes cannot denote the idea. In any case the forms 'nīn̠' and 'nīm' will not denote the masculine or the neuter terms.

(v) Because of these linguistic explanations it is concluded that the loss of final consonant in 'nīn̠' and the loss of final 'm' in 'nīm' and suffixing 'ir' to the base and then the present forms 'nī' and 'nīr' are derived to represent the second person both singular and plural respectively. (7)

17.5.0. Second Person Plural.

Language.	Nominative forms.	Oblique forms	Pronominal suffixes.
Tamil	nīyir, nīvir. nīr, nīṅkaḷ.	num. um. nuṅkaḷ uṅkaḷ.	īr.ir.miṉ, kaḷ.
Malayalam	niṅṅaḷ, nīm	niṅṅaḷ nim	iṉ.
Telugu.	īru, nīru, mīru,mīralu īralu	mim, mī	ru, ri, tu.
Kannada..	nīm,nīvu	nīm	ir,im,iri,īri.

'nīyir' is the ancient form of the second person plural. But due to the principle of analogy, 'nīm' should be the form. 'nī+ivir > nīvir. (thou+they.)

'nīru + ir>nīmir>nīvir. (The term 'nīmir' is still found in the Ramnad district.) The verbal suffix 'min' is found in 'kāṇmiṉ.' In plural it is found as 'miṉīr' (kāṇmiṉīr). The Malayalam form 'niṅṅaḷ' is derived one from the Tāmil form 'nīṅkaḷ'. The oblique forms found in all the four languages as stated in the above table have uniformally seen with 'm' ending and hence it is confirmed by the linguists that the said consonant 'm' denotes only plurality. As seen earlier, it is stated the second person plural forms are common to both rational and irrational beings and to differentiate the high caste and casteless things, the final 'm' is changed into 'r'.

(e.g.) 'nī + ir>nīyir / nīvir.'

Both the semi vowels 'y' and 'v' are infixed to prevent the hiatus in the usages,.

Just likes the first person plural, 'kaḷ' is suffixed to the base and we have the double plural forms in the languages.

17.6.0. Third Person Singular and Plural.

Language.	Nominative Singular	forms Plural	Oblique forms
Tamil.	tāṉ	tām,tāṅkaḷ.	taṉ,tam,taṅkaḷ.
Malayalam.	tāṉ	tām,tāṅkaḷ. taṅṅaḷ,taṅṅaḷ, tammaḷ.	taṉ,tam. taṅṅaḷ.
Telugu.	tānu.	tāmu,tamaru, tāru.	taṉ,tam.
Kannada.	tāṉ	tām,tāvu. tāṅkaḷ.	taṉ, tam taṅkaḷ

'tāṉ' and 'tām' are invariably found in the above four languages to denote singular and plural respectively. 'kaḷ' suffix is added to the plural forms and we have double forms in the languages.

17.6.1. The Dravidian pronouns of the third person are properly speaking, demonstratives, not personal pronouns. Dr.R.Caldwell states,' It may almost, indeed, be regarded as a pronoun of the third person, seeing that when it stands alone as the nominative of a verb, the verb with which it agrees must always be in the third person.' (8)

(e.g.) 'tāṉ ceṉṟāṉ.' (Nominative + pronominal
tāṉ ceṉṟāḷ. suffixes of III person singular
tām ceṉṟār. and plural.)

17.6.2 It is also used as an euphonic addition to each of the personal and demonstrative pronouns like the English 'self' in the compounds myself, yourself etc.

(e.g.) 'nāṉtāṉ coṉṉēṉ; nāmtām coṉṉōm;
nītāṉ coṉṉāy; nīrtām coṉṉīr;
avaṉtāṉ coṉṉāṉ; avaḷtāṉ coṉṉāḷ;
avartām coṉṉār.'

(I,II and III persons nominative forms + tāṉ/tām in singular and plural with verbs.)

Thus we find that both 'tān' and 'tām' are treated as euphonic additions to the personal and demonstrative pronouns.

The reduplicated form of the inflexion 'tattām' for 'tām + tam" is used to mean 'their respectively'. There is a peculiar form in Tamil and these 'tān' and 'tām' are used as honorific substitutes for the person of the second person. In this connection either the singular, the plural or the double plural may be used, according to the amount of respect intented to be shown.

(e.g.) 'tāṅkaḷ coṉṉīr.'

In English there are two forms 'you' and 'thou' and the later is used with honorific significance. A very interesting class of the Dravidian words has originated from the honorific use of the reflexive pronoun.

17.6.3. It is inferred from the above details, that the vowels. 'e,i, and a' are used respectively for denoting the first, second and third persons and the pronouns are as follows.

Persons.	Singular.	Plural.
I.	'nān'	'nām'
II	'nīṉ'	nīm'
III	'tān'	'tām'

References.

1. Dr.R.Caldwell. A Comparative Grammar of the DravidianLanguages. p. 359.

2. Ibid. p. 364,365.

3. Ibid. p. 373.

4. V.Venkarajaulu Reddiar. Dravidic Pronouns. p. 17.

5. Dr.R.Caldwell. A Comparative Grammar of the Dravidian Languages. p. 384.

6. V.Venkatarajulu Reddiar. Dravidic Nouns. p. 50,51.

7. Dr.R.Rangaswamy. The Tamil Language-History and Comparative Grammar. p. 316,

8. Dr.R.Caldwell. A Comparative Grammar of the Dravidian Languages. p. 395.

CHPATER 18

THE DEMONSTRATIVE AND THE INTERROGATIVE PRONOUNS

18.,0 The Demonstrative Pronouns.

The Dravidian languages are destitute of pronouns properly so called, of the third person and use instead demonstrative signifying this or that with the addition of suffixes of gender and number. There are three demonstrative and the first three short vowels of the Dravidian system namely 'a.i., and u' denote remote, proximate and intermediate demonstrative respectively.

18.1. The following chart gives us a separate category of the same in all the iimportant Dravidian languages.

Gender	Tamil	Malayalam	Telugu	Kannada
Masculine	avaṉ ivaṉ uvaṉ	avaṉ ivan	vā :: ḍu vī ; ḍu āka (ḍu) ita (ḍu) ita (ḍu)	avao ivao uvao itao ūtao
Feminine	avaḷ ivaḷ uvaḷ	avaḷ ival	ati, ati, atti, itti, āme, ābe āke, īme, ībe īke	aval, ivaḷ uvaḷ, āke īke, ūke
Epicene plural	avar ivar uvar avarkaḷ ivarkal	avar ivar uvar avarkaḷ ivarkal	vāralu vīralu vāru, vīru vāṇḍru vīṇḍru	avar, ivar uvar, avaṉtir ivaṉtir,uvaṉtir, uvaltir, avarkaḷ ivarkaḷ, uvarkaḷ ātaokaḷ, ītaokol ūtaokaḷ
Neuter singular	atu, itu utu, aktu iktu uKtu	ati itu	ati, iti atti, itti	ati, iti atti, itti
Neuter plural	av, iv, uv, avai ivai, uvai avaikaḷ ivaikaḷ uvaikaḷ	ava, iva, avakal ivakaḷ atukaḷ itukal	avi, ivi avvi, ivvi	avi, ivi avvi, ivvi

18.2 Interrogative Pronouns.

Gender	Tamil	Malayalam	Telugu	Kannada
Masculine singular	yāvan, evan	yāvan, ēvan, evan	ēva(du, eva(ḍu evvā (ḍu, evva (du, ē(du.	āvo, yāvanu,
Feminine singular	yāvaḷ evaḷ	yāvaḷ ēvaḷ evaḷ	eti	āval, yāvaḷu
Epicene plural	yāvar evar yār	yāvar ēvar evar, ār	evāru evāralu evāntrulu evvaru, ēvaru, evantru, ēru	avar yāvaru, ār, āru
Netuer Singular	yātu ētu yāvatu	yātu, ētu, etu	ēti, eti, etti, eyyati ēyti	āvutu yāvutu
Neuter plural	yā, yāvai evai, en ēn, enna, ennai.	yāvā, ēva, eva, entu	evai, ēvi evvi, ēyavi eyyavi ēmni	avuvu, yavuvu ēn,enu

18.3 The words which signify man and woman have gradually lost the original signification and later on they have become to denote the masculine and feminine terminations. They are no longer substantives, but mere suffixes or signs of gender. They are closely incorporated with the demonistrative bases now. It is seen by the various words found in the above charts that the demonstrative and interrogative bases are recognised as follows. Each of which is a pure vowel and they are 'a', the remote 'i' the proximate, 'u' the medial demonstrative and 'e' the interrogative. The ordinary demonstrative of the Dravidian dialects are the simple short vowels 'a, i and u' and it is found that every other form which they assume is derived from these letters by some euphonic process.

The most common interrogative prefix is the vowel 'e' and it is used in the formation of pronominals. There is another interrogative base is 'ya' which is an alternative probably an older form.

Tamil Demonstrative.

Gender	Proximate	Remote	Intermidiate	Interrogative
Masculine singular	ivaṉ	avaṉ	uvaṉ	evaṉ yāvaṉ
Feminine singular	ivaḷ	avaḷ	uvaḷ	evaḷ, yāvaḷ,
Neuter singular	itu	atu	utu	etu, yātu
Epicene plural	ivar	avar	uvar	evar, yāvar
Neuter plural	ivai	avai	uvai	evai yāvai.

18.4.1. Dr. R. Caldwell says, 'I need not call attention to the beautiful and philosphical regularity of this quadruple set of remote, proximate and intermediate demonstrative and interrogative. In no other language, or family of languages in the world shall we find its equal, or even its second. In addition to which, the circumstances that the demonstrative vowels are not only used in these languages with an invariable and exact discrimination of meaning which is not found in the Indo-European tongues. '(1)

18.4.2. When the demonstrative bases 'a' and 'i' are simply prefixed to substatives, they convey the signification of the demonstrative adjective 'that' and 'this.

(.e.g.) 'a + kataḷ > akkaṭal'

When they are prefixed to the words, or substantives, the initial consonant of the substantive is euphonically doubled. If this euphonic doubling is not resorted to, the demonstrative vowels are lengthened. In Tamil the former one is operated but in Malayalam and Kannada the later one is found.

In Tamil there are words like 'anta' 'inta' and 'enta' but there are not popularly used in the literary works. On par with the demonsrative adjectives there are adverbs also found in Tamil like 'anku, inku, and enku'.

The final 'a' of these adjectives shown above is clearly identical with the 'a' which is one of the most common formatives of the relative participle, and the most common case - sign of the possessive, by means of which many adjectives are formed.

In case of interrogative adverbs, one can say that all Dravidian verbs are either nouns or verbs. Adverbs are mostly in infinitives or gerunds of verbs. Adverbs of place, time, cause and other relations are mostly nouns. Any noun of this kind may easily be converted into a demonstrative or interrogative adverb by simply prefixing to it the demonstrative or interrogative vowels.

The Tamil grammarians observe that both 'a' and 'o' are found as interrogative particles.

(e.g.) 'Murukanā' -ā (Both occur finally.)

'aruḷvānō' -ō

18.5.0. The Demonstrative and the Interrogative bases.

There are two concepts in Tamil whether the lone short vowels 'a, i, and u' are taken as proper bases to identify the demonstrative theme or the letters 'av, iv and uv' are the exact bases for identifying the same.

(e.g.) 'i+ aṇi > ivvaṇi' not 'ivaṇi'

Morphophonimically when the vowel is prefixed to a substantive with a vowel beginning, the semi vowel is infixed to prevent hiatus and subsequently there is a reduplication of the consonant. Hence we have the form 'ivvaṇi' and not 'ivaṇi'. Another example is found in 'nal + aṇi > nallaṇi' where the reduplication is existed in the morphological construction.

18.5.1. Dr. A. Chidambaranathan Chettiar rightly observes the following with regard to the demonstrative base. The loss of 'v' in the initial lengthening of the demonstrative base is poetry, the use of the forms in literature and in the rules and in the commentaries on grammar and the survival of 'v' in the mixed sandhi strongly indicate and the old demonstrative bases were 'av, iv, and uv' (2)

But Dr.R. Caldwell states that 'a.i. and u' are the only vowels that denote the demonstrative base. C.P. Venkatarama Ayyar says, 'The principles of the languages could be well estimated only by a study of forms of words in the literary dialect of the more ancient classics which were probably not consulted by Dr. R. Caldwell and by the comparative and historical study of Tamil grammar. When this is done we find that 'avan, ivan, and uvan' are perfectly regular forms as they arises from 'av, iv and uv' and not from 'a, i, and u. '(3)

18.5.2. Tamil in the Dravidian family of languages possesses a complete set of abstract demonstrative and interrogative nouns of perfect regularity and great beauty. They are classified under pronouns;, but they are in reality nouns expressing abstractly the ideas that are embodied in the pronouns in a concrete shape.

Dr. R. Caldwell further asserts, 'They consist of the demonstrative and interrogative vowel bases 'a i, u, and e' with the addition of 'mai' the ordinary formative of abstract nouns which we have already noticed in 'tanmai' nature, literally selfness. The initial consonant of 'mai' is doubled by rule after the demonstrative and interrogative vowels. The words referred to are 'immai+ thisness, ammai-thatness, ummai, an intermediate position between thatnees and thisness,; and 'emmai ' whatness.' In use the words chiefly denote the different states of being or births, 'immai' the present state or birth, is the only word of the set in common use; the rest are found only in the poets 'emmai' (common equivalent ' marumai') denotes the future birth; 'ummai' the birth before the present; emmai, what birth, generally found with the addition of 'um' and so as to give the meaning in whatever birth. '(4)

References.

1. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages, p. 422

2. Dr. A Chidambaranathan Chettiar. Taken from Dr. R. Rangasamy. The Tamil Language History and Comparative Grammar p. 325

3. C.P. Venkatarama Ayyar, Dravidic Studies No.1, p. 5.

4. Dr. R. Caldwell. A Comparative Grammar of the Dravidian Languages, p. 426, 427

CHAPTER 19

THE MORPHOLOGY.

19.0. In many languages, words play an important grammatical role, in that they are built out of smaller elements by certain patterns but are put together into sentences by rather different patterns. Accordingly the grammatical system of a language is composed of two subsystems.

Morphology includes the stock of segmental morphemes, and the ways in which words are built out of them. Syntax, includes the ways in which words, and suprasegmental morphemes, are arranged relative to each other in utterances. The branch of grammar which studies the structure of forms of words, primarily through the use of the morphemes construct. This is termed as morphology.

19.1. C.F. Hockett declares, 'Morphemes are the smallest individually meaningful elements in the utterance of a language '(1)

(e.g.) I remember you,
I remember him.
I remember her.
I remember them.

In these examples, 'you, him, her and them' are called morphemes.

Morpheme is thus said to be the minimal distinctive unit of grammar and the central concern of morphology. Words can be quite complex in structure and there is a need for a single concept to interrelated such notions as root, prefix, compound etc. The morpheme, accordingly, is seen primarily as the smallest functioning unit in the composition of words.

19.2.0. Morphology is the study of morphemes and their arrangement in forming words whereas syntax is the study of combination of words into phrases and sentences.

19.2.1. According to Bloomfield, 'Morphology includes the construction of words and parts of words, while syntax includes the construction of phrases' (2)

19.2.2. H.A. Gleason states that some use the term 'morphology' to cover the sub-divisions, in which case it is equivalent to grammar. Hence the study is undertaken considering morphology as part of grammar excluding syntax. (3)

19.2.3. The linguists, Bloch and Trager, state that morphology deals with the structure of words. (4)

19.2.4. In the words of C.F. Hockett, morphology includes the stock of morphemes and the ways in which the words are built out of them (5)

19.2.5. Nida's attempt to define the limits of morphological structure and to set up distributional criteria for establishing their limits is of great help and immense value in distinguishing them to a certain degree. (6)

19.3.0. In Tamil all the case-signs, the tense signs, the numerals, the pronouns and the inflexional increment etc. are called morphemes. For example, we can cite the folliwng:

(a) 'kolvāṉ' and 'colvāṉ' - The verbal roots 'kol' and col' are morphemes.

(b) "avan, avaḷ and avar' - In these the final 'an, al and ar' signify masculine, feminine and epicene plural respectively and hence they are morphemes.

(e.g) 'varuvāṉ', varuvāḷ' and 'varuvār' - In these, the pronominal suffixes "aṉ, aḷ" and ar' denote masculine, feminine and epicene plural and hence they are termed as distinct morphemes.

(d) 'uṇṭāṉ' - uṇ + ṭ + āṉ
unkirāṉ - uṇ + kiṟu + āṉ
uṇpāṉ - uṇ + p + āṉ

In these the mediaeval 't, kiru, and p' denote the three tense namely past, present and future and they are different morphemes. Here the verbal roots and the pronominal suffixes are not changed and only the tense signs differ to denote the different tenses.

In English we can have the morphemes on par with the Tamil language.

(e.g.) He sees it.
She sees it.

in these both 'he' and 'she' are different morphemes.

19.4. Free forms.

A term used in a range of linguisitic contexts to refer to a phonological or grammatical feature lacking a specific type of formal constraint. A free form or a free morpheme is a minimal grammatical unit which can be used as a word without the need for further morphological modifications (opposed to bound). The stems or roots like 'col.cel, kāṇ,.

cey, 'etc. are called free forms. According to H.A.Gleason, 'A stem is any morpheme or combination of morphemes to which an affix can be added.'(7)

19.5. Bound forms.

The term 'bound' is used as part of the classification of morphemes, opposed to free. A bound form or bound morpheme is one which cannot on its own as a separate word. The tense signs, 't,kiru, and p/v' and the pronominal suffixes 'an, al and ar' are called bound forms as they will not occur independently and they occur as suffixes to give an exact meaning.

19.6. Empty morphemes.

The inflexional incremente like 'attu, in', etc., occur in Tamil either compulsorily or optionally.

(e.g.) 'nilam + kiḷai >
nilam + attu + kiḷai > nilattukkiḷai. (compulsorily)
'niḻal + paṭam > 'niḻal + iṉ + paṭam >
niḻaliṉ paṭam / niḻaṟ paṭam. (optional)

These inflexional increments in this context are not considered neither as morphemes nor allomorphs. But they are taken as empty morphemes.

The term 'empty' is used in the grammatical description to refer to a meaningless element introduced a structure to ensure its grammaticality. There is an empty use of 'it', for example, in such sentences as 'it is raining:' 'Empty morph is a term used in morphology to refer to a formal feature in a word which cannot be allocated to any morpheme.

(e.g.) child - children.
ox - oxen.

19.7. Allomorph.

H.A.Gleason says, 'An allomorph is a variant of a morpheme which occurs in certain definable environment.' (8) The morpheme which expresses plurality in English appears in several variants.

(eg.) cap -caps; log - logs; force - forces;
mouse - mice; sheep - sheep.

Each of these variant forms - the voiceless (s) of caps, the voiced (z) of lags, the irregular shape of mice, and so on are said to be allomorphs of the the plural morphemes. They have also been referred to a morphemic alternats.

In Tamil there are four variant tense signs referring past tense theme and they occur in particular environmental conditions morphologically.

(e.g.) 'ceytaṉ' - t-

'uṇṭaṉ' - ṭ-

past tense signs.

'ceṉṟaṉ' - ṟ-

'uraṅkiṉaṉ' - iṉ-

Here we can say that all the past tense signs are considered allomorphs because they occur in certain definable environments.

References.

1. C.F.Hockett. A Course in Modern Linguistics. p. 123.
2. L.Bloomfield. Language. p. 207.
3. H.A.Gleason. An Introduction to Descriptive Linguistics. p. 57.
4. Bernard Bloch and Trager. Outline of Linguistic Analysis. p. 57.
5. C.F.Hockett. A Course in Modern Linguistics. p. 177.
6. Eugene Nida. Morphology. p. 103-104.
7. H.A.Gleason. An Introduction to Descriptive Linguistics. p. 59.
8. Ibid. p. 61.

CHAPTER. 20.

THE MORPHOPHONE MICS.

20.0. It is seen that the smallest units of a language are morphemes. The morphemes are put together into utterances and thus we develope the syntactic structure of any language. The linguistic field is deeply concentrated on the phonemic shapes which represent morphemes. There are morphemes which are represented in all occurrences by a single phonemic shape.

(e.g.) English. Pay > payee > payer > payment etc.

Tamil. 'kāṇ > kaṇ,> kāṭci, kāṇal, kaṇṭaṉ etc.

If all the morphemes of a language were like this then the morphophonemic of the language would be trivial.

20.1. Morphophonemic alterations are subject to a number of different classification, some of them partly intersecting each other. The morphemes which enter into a single word vary in their phonemic representation depending on the other morphemes present in the same word; at the same time, the shapes of the whole vary depending on their position relative to each other and on the shape of adjacent words.

C.F.Hockett says, 'The most convenient way to describe the alternations involved is in terms of internal and external sandhi; the term sandhi (literally a placing together) was used for just these phonemes.' (1)

20.2. In Tamil the descriptive grammarians deal with morphology and morphophonemic changes in detail. A few examles can be shown in the discussion is to identify the reality or the morphophonemic changes.

(1) There are three types of changes namely assimilation, addition and elision.

(e.g.) 'poṉ + kuṭam > poṟkuṭam.'
'mālai + talai > malaittalai;
'maram + vēr > maravēr.'

(2) In the context of a case of relation as well as non-case relation a phoneme or an empty morph may appear when morphophonemic changes takes place.

(e.g.) 'kaṇ + ai > kaṇṇai'
'maṭam + teru > maṭam + attu + teru > maṭattuteru.'

'kulam + min > kulam + attu + il + min > kulattil min.

(Noun + inflexional increment + locative case - sign + noun.)

(3) While the neuter nouns ending with the consonant 'm' in Tamil compulsorily take 'attu' - the inflexional increment before taking a case-sign, all other nouns take 'in' the inflexional increment optionally.

(e.g.) 'nilal + patam > nilarpatam or nilal +in + patam > nilalin patam.'

(4) The nominative forms of both first and second pronouns with not take case-sign directly as found in the third person. Only the oblique forms do take case-sign.

(e.g.) 'nām + ai > nam+ ai > nammai.'

(Nominative form) (Oblique form)

'nī + ku > nin + ku > ninakku.'

Here in the dative case an 'a' is infixed.

(5) In Tamil it is said that in all formations if a vowel is followed by a vowel the use of an appropriate intrustive consonant is not forbidden. Dr.R.Caldwell observes, 'In Tamil and Canarese, and generally in the Dravidian languages, hiatus between contiguous vowels is prevented by the use of 'v' or 'y'. Vowels are rarely combined or changed in the Dravidian languages. (2)

(e.g.) 'pū + alaku > pūvalaku.'

'cē + ati > cēvati / cēyati.'

This morphophonemic change is found in the Indo-European languages also. Dr.R.Caldwell says, ' The only analogy which may at first sight have appeared to exist between the Dravidian usage and the Greek , in respect of the prevention of hiatus, consists in the use of 'v' or 'y' by the Dravidian languages as an euphonic copula.' (3)

(6) When the modifier 'um' appears in the structure at the end of two words espeacially nouns, there is a vowel cluster in few instances. This morphophonemic change is a peculiar feature of Tamil.

(e.g.) 'irā + pakal > irāppakal.'

Here we see that the vowel cluster 'aa' (i.e.) the 'alapetai' form is found with the duplication of the plosive consonant.

(7) In Tolkappiyam, we can see another morphophonemic change in the nouns which do not end with 'm' consonant as we find in the neuter irrational words. The three nouns 'pani,' 'vali', and 'malai' take the inflexional increment 'attu' without case sign and when they take case singn the increment becomes zero.

(e.g.)	'paniyattuk kontan'. 'valiyattuk kontan'. 'malaiyattuk kontan'.	In these cases the case sign is zero.
	or	
	'paniyir kontan'. 'valiyir kontan'. 'malayir kontan'.	In these cases the inflexional increment is zero.

(8) The consonant endings 'n,n,1,1,n, and 1' undergo changes when they are followed by the words with plosive by the words with plosive or nasal consonants. Only a few examples can be given here for knowing the morphemic features.

(e.g.)

(i) 'n > t before 'k'.

'cirukan + kaliru > cirukat kaliru'

(ii) 'n > r before 't'.

'pon + takatu > porrakatu'.

(iii) '1 > r before 'k'.

'kal + kurai > karkurai.'

(iv) '1 > t' before 'k'

'mul + kurai > mutkurai.'

(v) 'n >r' before 't'

'pon + titu > ponritu.'

(vi) '1 > r before 't'

'kal + titu > karritu'.

(9) In the forms of haplology there is another significant morphophonemic change.

(e.g.) 'akam + kai > a + kai > a + ṅ + kai > aṅkai.'

(10) There is a duplication of the final consonant in certain words and the rule of Tolkappiyam says, 'This word of two letters and this sequence after a vowel in case relations get a hard consonant recurrence because of a hard consonantal initial sound in the following word.' (4)

(e.g.) 'nāṭu + paṟṟu > nāṭṭuppaṟṟu.'

'vayiṟu + paci > vayiṟṟuppaci.'

Here we find that the words 'naṭu' and vayiru' have become the adjectival forms due to the environment in which they occur.

20.3. Thus we see the morphophonemic changes occur in Tamil based on phonetic laws and tendencies. The concepts of grammatical definitions and subsequent descriptions are purely based on morphological and functional differences found in the ancient grammar of Tamil. In short, we can say that the descriptive grammar in Tamil of the Dravidian family is based on distinctions of morphology, function and structure.

References.

1. C.F.Hockett. A Course in Modern Linguistics. p. 227.
2. Dr.R.Caldwell. A Comparative Grammar of the Dravidian Languages. p. 174.
3. Ibid. p.175.
4. Tolkappiyam. Eluttu. Sutra. 411.

CHAPTER 21

THE FORMATION OF VERBS

21.0 It is significant feature that in all languages of the world the verb occupies a predominant place. Both the subject and the object in a structure are exemplified only by the presence of verb which is called predicate. The two main parts of speech are the noun and the verb. The other parts of speech all fall within these two fundamental classes. The difference between the verb and noun is revealed as soon as the word is placed in a sentence; it is not a question of form but use.

21.1. P.B. Ballard says, 'The verb is the grammarian's idol. It is to him the light and life of the sentence. It ushers in the predicate which is the only interesting and informative part of the sentence. Indeed it is the predicate. All the rest is mere appendage. '(1)

C.F.Hockett declares, 'The most widespread subtype of directive construction- found apparently, in all languages- is the objective type; the director is a verb and the axis an object. '(2) The verb stands in construction with its axis, but also marks the relationship of the whole constitute to the other parts of the sentence.

The verbal sentence expresses an action with reference to a certain time, within a certain duration, attributed to a certain subject, and directed, if necessary, towards a certain object.

21.2. According to Tolkāppiyam, the verb is stated as follows: 'The verb can be defined as the word that does not take the case marker but shows the tense. '(3) While the noun undergoes declension, the verbal roots are conjugated by taking the tense signs and the pronominal suffixes.

21.3. The formation of verbs and their special features.

(1) A large proportion of the Dravidian roots are used as verbs or as nouns. When the case signs are suffixed to a root, it is used as the nominative of a verb and it is regarded as a noun.

(e.g.) 'col + ai > collai.'

(Verbal root + case sign- (declensional form.)

The same root becomes a verb without any internal change or formative addition, when the tense signs and the pronominal suffixes are added to it.

(e.g.) ' col + kiṟu + āṉ > colkiṟāṉ. '
(Verbal root + tense sign + pronominal suffix.)

Properly speaking every Dravidian root is capable of this two- fold uses, depending upon circumstances whether any particular root is actually thus used. But it is clearly seen that there are three characteristic qualities found in the verbal roots. They are used solely or generally as the theme of a noun, and the third one is used either as a noun or a verb.

(2) The formative or euphonic particles such as 'ku, tu, and u' etc. are annexed to the roots. They are not simply added like post-positions but they are so annexed as to be incorporated with it.

(e.g.) 'peru + ku > peruku.
(Verbal root + formative suffix > verbal theme.)
'peru + ku + kiṟu + atu > perukukiṟatu.'
(Verbal root + formative suffix + tense sign + pronominal suffix > finite verb.)

(3) The structure of the Dravidian verb is strictly agglutinative.

(e.g.) 'kāṇ + ṭ + āṉ > kaṇṭāṉ.' (Verbal root + tense sign + pronominal suffix > finite verb.)

Dr.R.Caldwell states, 'The particles which express the ideas of mood and tense, transition, intransition, causation and negation, together with the pronominal fragments by which person, number and gender are denoted, are annexed or agglutinated to the root in so regular a series and by so quiet a process, that generally no change whatever, or most only a slight euphonic change, is effected in the root or in any of the suffixed particles.' (4)

(4) The second person singular of the imperative do not take the suffixes but only the roots take them. But according to the grammatical rule the verbal roots are considered indiscriminately as the imperative verbs, or the base of the verbal theme.

(e.g.) 'aṇi ; eḻu ; cel. '

Dr. R.Caldwell states, 'The crude theme of the verb, or the shortest form which the root assumes, and which is capable of being used also as the theme of a noun, is used in the Dravidian languages as the second singular of the imperative. '(5)

(5) In the Dravidian languages, as the normal noun has properly but one declension, so the normal verb has properly only one conjugation.

(e.g.) 'makaḷ + ai > makaḷai" (Noun + case sign.)
'virumpu + in̲ + ēn̲ > virumpin̲ēn̲. ' (Verbal root + tense sign + pronominal suffix > finite verb.)

(6) There are many classifications in the Dravidian verbs. There are finite verbs, participles, present tense, past tense and future tense verbs, imperative verb, optative verb, and so on. Except in Malayalam, all other Dravidian languages, it is found that the finite verbs denote the gender, number and place together.

(e.g.) 'paṭittēn̲' - first person singular past tense finite verb.

(7) The Dravidian verb is frequently compounded with a noun on par with the Indo-European ; but the compound of a verb with a preposition is unknown.

(e.g.) 'mēr̲kōḷ' and 'kīḻppaṭi.'

These two are similarly agreed with the forms like 'undergo' and 'undertake' in English. The combination of prepositions and verbs are very rare and unknown.

Dr.R.Caldwell says, 'The Dravidian prepositions however (or rather, postpositions) are properly nouns- e.g. 'mēl' literally means overness, superiority; and 'mēr̲kōḷ' - to overcome, literally signifies to take the superiority. These and similar verbal themes, though compounds are not compounds of a preposition and a verb, but are compounds of a noun and a verb.' (6)

(8) The Dravidian verbs acquire new shades of meaning not by prefixing or combining prepositions, but by means of auxillary gerunds or verbal participles and infinitives.

21.4. Verbs denoting gender, number and tenses.

(1) In Tamil the pronominal suffixes are added only in the final position.

(e.g.) 'nān̲ aṭittēn̲' (verbal root + tense sign + pronominal suffix).But in Malayalam there is no pronominal suffix and it is zero. Only the tense sign are added to the root.

(e.g.) 'ñāṉ aṭiccu. '(The pronominal suffix is zero.)

(2) In the Indo-European languages the pronominal suffixes are directly added to the root whereas in the Dravidian languages only after adding the tense signs to the root, the pronominal suffixes are added in the final position as said earlier. Morever in the Indo-European languages the suffixes denote both gender and tense. The Sanskrit grammar and the mediaeval grammar or Tamil namely Viracoliyam follow the Indo-European method.

(e.g.) 'ceytāṉ < cey + t + āṉ. (Tamil)
cey + tāṉ. (Indo. European method)

(3) Both in Tamil and Kannada there were no pronominal suffixes in the earlier stage as seen in some of the finite verbs found in the literary works. In the forms 'ceytu' 'ceytum' 'ceyku' and 'ceykum' we can see the non-existense of pronominals in the Dravidian languages.

(4) In the finite verbs only the third person forms denote the gender; in the first and the second person we have only the singular and plural numbers in the finite verbs. Even the participles also denote the tense significance.

Reference :

1. P.B. Ballard. Thought and Language p. 86
2. C.F. Hockett. A Course in Modern Linguistics. p. 191
3. Tolkāppiyam Col. Sutra 195
4. Dr. R. Caldwell. A Comparative Grammar of the Dravdian Languages. p. 445-446
5. Ibid p. 446
6. Ibid p. 448

CHAPTER 22

THE THREE TENSES

22.0 It is defined that the tense is a grammatical category used to refer primarily to the way the grammar marks the time at which the action denoted by the verb took place. The tense typically show difference locations of an event in time.,

I am eating lunch.

I was eating lunch.

The English verbs are inflected only for a two - way tense contrast, present, and past; future time is expressed by other devices. This holds also in the other Germanic languages. A three-way contrast is common; past, present and future.

22.1. 'There are also lacunae in the category of tenses. In a language like French or German it is the verb essentially expresses the tense. In German the verb is called a 'Zectwort'. In French there is a whole gamut of varied tenses responding not only to the three division of past, present, and future, but also to relative differences in time', (1) so declares. J. Vendryes.

We have a means of expressing the future in the past, and the past in the future. In ancient Greek the differences between present, past and perfect lies in the aspect of the verb. German constantly used the present instead of the future.

22.2 According to Dr.R.Caldwell, most of the Dravidian tenses are formed participial forms of the verb. An enquiry into the participles is a necessary preliminary to an enquiry into the tenses.

(e.g.) 'ceytu + ān > ceytān.'

(Verbal participle + pronominal suffix > finite verb)

Dr.R.Caldwell says, 'The Dravidian verbs have two species of participles, one of which called relative participles, because they include the signification of the relative pronoun-...... and the other commonly called verbal participles and which are now to be considered, constitute the bases on which the tenses are formed'. (2)

22.3.0 The Present Tenses

In ordinary colloquial Tamil there is but one verbal participle, that of the past tense. In Malayalam and in classical Tamil there is a verbal participle of the future tense as well as of the past. In Canarase and Telugu, there is a verbal participle of the present and the past.

It is a linguistic feature that properly speaking the words which are called verbal participles, are not participles at all, seeing that they do not participate in the nature of adjectives as all the Indo-European participles do.

22.3.1. In early Tamil, we find only two tenses namely past and non-past existed. Dr.R.Caldwell states, 'The present tense is seldom used in Tamil poetry and have never found it in inscriptions though the past and future and combinations of both abound.' (3) Though the present tense is freely used in the talk of the common people, the grammatical signs of the present are generally omitted.

(e.g.) 'vēkutu' for 'vēkiṟatu.'

Let us illustrate a few instances for the existence and usage of the Dravidian verbel participle in the present tense. The English participles are capable of being used also as adjectives where as the Dravidian words, though called participles, cannot be used adjectivally.

(e.g.) 'protecting soul' (English,) The English participle 'having killed' is compound one (being formed the present participle having, and the passive participle killed), its significance is that of a simple uncompounded participle of the past tense; the Dravidian word which it represents 'koṉṟu' (Tamil) and koṇḍu (Canarese.) is also a past active verbal participle. Here neither the English nor the Dravidian word is capable of being used as an adjective. The Tamil grammarians call them as 'Viṉaieccam' or verb defect, or verbal complement (i.e) words which require a verb to complete the sentence.

22.3.2. The present tense is formed by suffixing the present tense sign followed by the pronominal suffix. Dr.R.Caldwell states, 'Tamil and Malayalam have, properly speaking, no present verbal participle, but only a particle denoting present time, which is suffixed to the theme, of the verb, and to which in Tamil, the pronominal signs are then suffixed for the purpose of following the present tense'.

(e.g.) 'cey + kiṟu + āṉ > ceykiṟāṉ

Tolkāppiyam states the following with regard to the formation of tenses in Tamil. It is said that there are three tenses. the past, present and future, and the indication of time and the implied one appear in the tense forms. (5). He further states that the universal present is a speciality in Tamil and we must use the present tense as the common form when all the three times are expressed in any occurrence. (6)

(e.g.) ' 'ñāyiṟu iyaṅkum'
'tiṅkaḷ iyaṅkum.'

Hence it is said that only 'ceyyum' is used as the formula for the present tense. But later on it is used as a verb defect and finite verb. In the classical Tamil there is an occurrence like 'ākinṟu' found and it is to be taken for deep consideration. It can be formed as 'a + ku + in+ ṟu > ākinṟu,' (Verbal root meaning 'to become' + formative suffix + element for euphony + neuter suffix.) This is literally meant 'it has become.'

(e.g.) 'peṇṇāki orutiṟaṉ ākinṟu' (7)

Dr.R.Caldwell says, 'One of the forms of the present in Tamil makes use of a participle of the verb 'āku' - to become and that most of the Dravidian presents were formed from future.' (8) Later on the word 'ākinṟu' stands as a seperate one and takes the pronominal sufixes to become another finite verb.

(e.g.) 'ākinṟu + āṉ, āḷ, ār, etc. > ākinṟāṉ, ākinṟāḷ, ākinṟār' etc.

Both Dr.Graul and Dr.Gundert say the word 'kinru' can be morphophonemically divided as 'k +inṟu' (kinṟu) and according to them that the consonant 'k' is an indicative of the future tense.

'Dr.Graul was the first to suggest the orignation of the sign from 'k=g, a sign of the future in poetical Tamil, and 'inṟu'- now. The present was formed from the future by the addition of a sign of present time... The same view seems to have been adopted or independently arrived at by Gundert, 'so says Dr.R.Caldwell. (9)

(e.g.) 'nōkēṉ' for 'nōvēṉ'.
'uraikkēṉ' for 'uraippēṉ.'

In addition, it is morphologically stated that 'kiṉṟu'- (k + iṉṟu) is confirmed to denote present tense with the future element. There is no much difference between the present and future and the present is always an ever fleeting boundary between the past and future. The mediaeval of Tamil, Naṉṉūl, states that the present tense is formed by suffixing 'kiṟu', 'kiṉṟu' and ākiṉṟu' to the verbal theme, to one or other which particles the pronominal signs are annexed.

This 'kiṉṟu' is changed into 'kiṉṉu' in Malayalam.

(e.g.) 'aṭikkiṉṟāṉ > aṭikkuṉṉāṉ: (Tamil - Malayalam.)
In Telugu 'chu' or 'tu' is used as present tense signs.

(e.g.) 'cheychunnānu. (Telugu)
'māḍuttene' (Kannada)

Both mean 'ceykiṟēṉ' in Tamil. In Kannada both 'ut' and 'utu' are considered present tense signs.

22.4.0. The Past Tense.

The past tense is otherwise called the preterite tense by the linguists. The formation and existence of past tense is a well defined tradition in all languages. Dr.R.Caldwell states, 'The mode in which a language forms its preterite constitutes one of the most distinctive feature in its grammatical characters, and one which materially contributes to the determination of the question of its relationships.' (10)

22.4.1. In the Semetic languages past time is denoted by placing the verbal theme first and suffixing to it the sign of the personal agent. In the Indo-European languages, the past tense appears to have been commonly formed by means of the reduplication of the root or verbal theme. In the Dravidian languages, the past tense is formed by suffixing to the verbal theme a particle sometimes a consonant, or a vowel whcih is significant of past time.

The Dravidian past tense is ordinarily formed by annexing the pronominal suffixes to the past verbal participle.

(e.g.) 'ceytu + āṉ > ceytāṉ' (Past verbal participle + pronominal suffix > past tense finite verb.)

Tolkāppiyam gives out nine premodifiers of verbal bases and they are 'ceytu, ceyyū, ceypu, ceyteṉa, ceyyiyar, ceyyiya, ceyiṉ, ceya and ceyaṟku. '(11) Both 'u' and 'a' occur as the final vowels in the verbal participle theme. Among these two the 'ceya' form denotes three tenses according to the contexts in which they occur.

(e.g.) kōḷi kūvap poḻutu pularntatu. '(kūva-ceya-present.)
'maḻai peyya nel viḷaintatu '(peyya-ceya-past.)
'nel viḷaiya maḻai peytatu. '(viḷaiya-ceya-future.)

In Nannūl, we find four past tense signs and they are the three consonants 't,ṭ,ṟ,' and also 'iṉ'. But morphophonemically, only the consonant 't' and 'iṉ' denote the past tense theme.

(e.g.) 'cey + t + āṉ > ceytāṉ.'
'uṟaṅku + iṉ + āṉ > uṟaṅkiṉaṉ.'

But the other two consonants undergo changes as given below:

(e.g.) l + t > ṟ : 'cel + t /ṟ + aṉ > ceṉṟaṉ.'
ḷ + t > ṭ : 'koḷ + t / ṭ + āṉ > koṇṭāṉ.'

Dr.R.Caldwell states, 'The Dravidian preterite tense is ordinarily formed like the present by annexing the pronominal sign to the preterite verbal participle. The preterite verbal participle is used in Tamil with a wider range of singification than in any other dialect, though its proper and inherent meaning is that the preterite alone. '(12)

22..4.2. Formation of the past tense.

There are two methods of forming the past tense and they are (i) by reduplication of the final consonant, and (ii) by suffxing a sign of past time.

(i) Reduplication of the final consonant.

This method of forming the past tense is adopted by a small number of verbs in the Dravidian languages and it is a remarkable feature existed in the language.

(e.g.) 'puku > pukku + ēṉ > pukkēṉ.'
'viṭu > viṭṭu + ēṉ > viṭṭēṉ.'
'āṟu > āṟṟu + ēṉ > āṟṟēṉ.'

In the above examples, the final consonants are doubled and are converted by rule into the corresponding surds. But in the modern dialect of Tamil, we have the verbs adopting the ordinary method of denoting past time by means of suffixing the particle. They are two forms in respect of the above formation and they are:

(e.g.) 'pukken ~pukunten.'

'vitten ~ vituttem.'

'arren ~ arutten.'

In the Indo-European languages, when the past tense is formed by means of reduplication., it is the root which is doubled or the first syllable of the root. But the reduplication of the final consonant is interpreted as follows:

(e.g.) 'puk + t + u > puk + φ + u >

puk + k + u > pukku.'

(Verbal root + tense sign + u > verbal participle.)

Here we find the loss of the tense sign followed by assimilation in concurrence with the consonants found in the root.

(ii) By suffxing the signs of the past time.

This method of forming the past tense is invariably auopted by the Dravidian languages and it may be regarded as the characteristic mode.

(e.g.) 'cey + t + an > ceytan.'

In the other past tense sign 'in', the consonant is considered as an euphonic inflexional increment and only the vowel 'i' is taken as a particle.

The monosyllabic root 'po' has become 'poy' to denote the past tense verbal participle and in poetry it is found as 'poyi' or 'poi'. Even though it has the final consonant 'y' the vowel 'i' is the only force to denote the past time.

In Malayalam, the assimilation plays a prominant role.

(e.g.) 'natantu '(Tamil) > 'natannu '(Malayalam.)

In Telugu, the past tense is formed by suffixing 'i' to the root, not of one class of verb, but of all.

(e.g.) 'koḷ + i > koḷi ~ koṇi.'

Here the vowel 'i' occupies the place and the significant 'u' is lost. In literary Telugu both the consonants 't' and the vowel 'i' represent the significance of the past tense. In Kannada, the vowel 'i' denotes the past time.

(e.g.) 'māḍudeṉu,' (I did.)

Dr.R.Caldwell says,' All that can be safely be concluded therefore, is that the 't' of the Dravidian preterite was probably in its origin a neuter singular formative, converting the verbal root to which it was attached into a verbal noun; not into an abstract verbal boun, but into a concrete or conjugative noun, in which the action of the verb was arrested and localised. '(13)

22.5.0 The Future Tense

The Dravidian languages are destitute of future verbal participle. According to Dr.R.Caldwell, 'The future is generally formed, not from a future particile, but by suffixing to the verbal theme some participle which is regarded, whatever its origin may have been, as sign of future time and adding to that particle the pronominal terminations.'(14)

(e.g.) 'cey + v + āṉ > ceyvāṉ.'
'kāṇ + p + āṉ > kāṇpāṉ.'

22.5.1. In classical Tamil and in Malayalam. there is a participle of the future in 'vāṉ' or 'pāṉ'.

(e.g.) 'nāṉ tantaiyaik kāṇpāṉ ceṉṟeṉ'. (-pāṉ)
'makaḷ paṭam payilvāṉ vantāḷ.' (-vāṉ)

It should be observed that the use of present for future is exceedingly common in all the Dravidian dialects.

(e.g.) 'nāṉ nāḷai varuvēṉ ~ nāṉ nāḷai varukiṟēṉ.'

The oldest form of the future was formed by adding 'k' to the root with the enunciative vowel 'u'

'cey + k + u > ceyku.' (I will do.) This is pluralised by the addition of 'um' as in 'ceykum'. (We wil do.), Dr.R.Caldwell states. 'The particles by which it is expressed seem to show that originally it was a verbal noun, denoting abstractly the idea contained in the verb. '(15)

22.5.2. The future is also formed by suffixing 'um' to the formed theme.

(e.g.) 'atu ceyyum / pōkum.'
'avai ceyyum / pōkum.' (Verbal root + um.)

Here there is no existence of pronominal suffix.

In some instances, this form 'ceyyum' occurs as an adjective.

(e.g.) 'paṇi ceyyum makaḷ.'
'yāḷ miṭṭum viralkaḷ.'

From these two illustrations, we can say that the future in 'um' is impersonal; no pronominal terminations are suffixed. It can also be used as an adjective (semantically) or relative participle (grammatically) in the morphological sequence.

Dr.R.Caldwell clearly states, 'The particle 'um' which constitutes the sign of future time, is identical in form and is also, I believe, identical in origin and force, with 'um', the conjunctive or copulative particle of Tamil.' (16).

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11. Tolkāppiyam. col. Sutra. 228.
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CHAPTER. 23.

THE CLASSIFICATION OF VERBS.

23.0 It is really an interesting study to understand the various classification of the Dravidian verbs. Here let us briefly discuss all of the verbal forms.

23.1. The Transitive and the Intranstive.

The Dravidian grammarians divide all the verbs into two major classes namely transitive and intransitives. They are called 'piṟa viṉai' and 'taṉ viṉai' in Tamil respectively. They literally are meant outward - action words and self- action words.

Dr.R.Caldwell says, 'In a large number of instances in each of the Dravidian dialects, including entire classes of verbs, there is no difference between transitives and intransitives, either in formative additions to the theme, or in any structure peculiarity, the only difference is that which consists in the signification. '(1)

The following are the different modes in which the intransitive Tamil verbs are converted into the transitives.

(i) The intransitive verbs become the transitives by the hardening and doubling of the consonant of the appended formative.

(e.g.) 'peruku > perukku
aṭaṅku > aṭakku.

The transitives of this kind which are formed from intransitives, are often called causals. They are to be called by that name as many casual verbs in the Indo European languages. But there is a class of the Dravidian verbs which are distinctly casual; it will be discussed later as they are formed by the annexing to the transitive theme of a casual particle.

(e.g.) 'paṇṇuvi > paṇṇu' (to cause to make-to make). It is not the formative itself, but the hardening of the formative which convey the force of transition.

(ii)The intransitive verbs become transitive by the doubling and hardening of the initial consonant of the class are generally destitute of formatives.

(e.g.) 'cērkiṟēṉ > cērkkiṟēṉ

(iii) The intransitives are converted into transitives by adding a particle of transitive to the verbal theme or root.

(e.g.) 'paṭu > paṭuttu
'mil' > 'mittu'

(iv) Another mode of converting the intransitive verbs into the transitives consists in doubling and hardening the final consonant.

(e.g.) 'vatu > vaṭṭu'
'otu > ōṭṭu'
'māru > mārru'

Dr. A. Chidambaranathan Chettiyar declares, 'Dr. R. Caldwell classified the Dravidian verbs into transitives and intransitives. But the English connotations of these expressions cannot apply to the Tamil division. In Tamil 'taṉviṉai' can be either transitive or intransitive according to the place where it occurs. Therefore 'taṉviṉai' can be called subjective verb and 'piraviṉai' objective verb '(2)

(e..g) 'taṉviṉai'
'nāṉ naṭanteṉ' Subject + Predicate form. (SP)
'nāṉ paṭalaip paṭineṉ' - Subject + Object + Predicate (SOP)

23.2. The Casual Verbs.

There is a class of verbs in the Dravidian languages, which are generally included under the head of transitives, but they are claimed to be regarded distinctively as casuals. These verbs have been classed with transitives both by native grammarians and by European scholars. Rev. Father. Beschi places them in a class by themselves and calls them 'ēval viṉai', the verbs of command.

There are differences between the casual verbs and the transitive verbs. Both in form and signification of intransitive verbs are confined to the person or thing that constitutes the nominatives.

(e.g.) 'pokireṉ'.

The signification of transitive passes outward to some object exterior to the nominative and which is generally put in the accusative.

(e.g.) 'uṉṉai aṉuppukireṉ'

In the Dravidian languages there is a form of the verb which will express the whole idea in the casual form.

(e.g.) 'anuppuvi.'

In English of the Indo-European group the casuals govern two accusatives, that of the person and that of the object.

(e.g.) I caused him to build a house.

In Tamil, the causals govern the object alone and leave the person to be understood.

(e.g.) 'viṭṭaik kaṭṭuvitten ' (I caused to build the house). The sign of the casual 'vi' is in some instances found to be annexed to the verbs. But only the vowel 'i' is the unique force denoting the casual verb theme.

(e.g.) Tamil : 'ceyvikka > Telugu : ceyñcu'

'unpi > unnaccey > unnappannu'

Here both 'cey' and 'pannu' act as auxiliary verbs.

23.3.4 The Infinitive Verbs.

It has been customary in the Dravidian languages to call various verbal nouns infinitives. The category of infinitive in the Dravidian languages has a simple morphological structure but syntactically it functions in a variety of ways.

The 'ceya' forms of the verbal participle is called infinitive in Tamil. Bray says, 'The infinitive is a verbal noun declinable throughout the singualr (3). Dr. R. Caldwell says, I have no doubt that the true infinitive was orignaly a verbal noun also (as in Sythian languages it is always found to be) and this origin of the Dravidian infinitives, will, I think, be proved in the sequel. (4)

22.3.1. The infinitives are formed in various contexts given below :

(i) They are generally formed by suffixing 'a' to the verbal theme.

(e.g.) 'paṭa ventum'

'kaṇa virumpinar'

'aṭat toṭankinār'

It is inferred from the above instances that the loss of the final consonants in the verbal nouns - 'pāṭal' 'kāṇal' and 'āṭal' - make them as infinitives. This is invariably the mode in which the infinitive in Telugu is formed.

(e.g.) 'cheya'

In Kannada a verbal noun is used in this respect with the dative case-sign expressed.

(e.g.) 'mādal ke' 'for 'māda'

A similar instance is found in Tamil also.

(e.g.) 'collaṟku' for 'colla'

Here the verbal noun takes the dative case sign.

(ii) The infinitive occurs as a future verbal participle.

(e.g.) vāḻap piṟanteṉ.

(iii) It is is used as a conjunctive verbal participle with present tense theme.

(e.g.) 'eṉ makaḷ varak kāṇkiṟeṉ'.

(iv.) It comes as a past tense verbal participle.

(e.g.) 'malai peyya nel viḷaintatu.'

(v) The infinitive is formed with an addition of 'āka' to the quality noun and it becomes an adverb.

(e.g.) 'nīr naṉṟākap pēciṉīr.'

(vi) An emphasis is signifiied by the duplications of the verbal participle forms.

(e.g.) 'paṭikkap paṭikka aṟivu vaḷarum'

(vi) In usage the infinitive is found for denoting continuous occurrences of the 'ceya' forms.

(e.g.) 'mēkam cūḻu, vāṉam iruḷa, iṭi iṭikka, malai peytatu.'

We can see that in a few instances, the 'ceya' form verbal participles signify only simultaneous action or effect and the idea of purpose.

(viii) In old Tamil there are forms with the suffixes- 'iya', 'iyar' and 'mār' which are used as infinitives denoting 'purpose.'

(e.g.) 'kāṇiya. kāṇiyar, kāṇmār.'

(ix) In the later words of Tamil we have forms with '-vāṉ' or -'pāṉ' used as infinitives.

(e.g.) 'kāṇpāṉ' and 'celvāṉ.'

(x) In Tirukkural forms with '-pākku' appear as infinitives.

(e.g.) 'paṭupākku' (164)

'eṉpākku'(136)

23.3.2.The chief functions of the infinitives are to express purpose, cause, effect and also as an adverbial of time. It is used predicatively also to express imperative, optative and obligatory moods.

In the Dravidian languages, the suffix of the optative verb is '-ka.' It is mostly probable that the optative in origin is simply the infinitive. Both in Tamil and Malayalam the infinitive and the optative forms are identical with each other. The optative suffix is 'ka', while the infinitive suffix is '-a'. Thus the infinitive or the optative are interrelated as the old Tamil forms with and optative.

These illustrations prove that the Dravidian infinitive has the force of a gerund or verbal participle or of a verbal noun as well as that of the infinitive.

23.4.0. The Appellative Verbs.

Any Dravidian noun and any adjective may be converted into a verb in the more ancient dialects of that language family by simply suffixing to it the usual pronominal fragments. The Tamil grammarians call the verbs thus described as 'vinaik kurippu' or appellative verbs. Rev. Father. Beschi call them also as appellative verbs or conjugated nouns.

(e.g.) 'poṉṉaṉ vantaṉ' (poṉṉaṉ - nominative form.)

'avaṉ poṉṉaṉ' (poṉṉaṉ - predicate form or appellative v

Dr. R. Caldwell states, 'Appellative verbs are conjugated through eve number and person, but they are restricted to the present tense; rather, they are of no tense, for the idea of time is excluded fro them.'(5)

When they occur as nouns, they are called the appellative participi nouns. The Tamil language is more highly developed for its appellativ verbs are conjugated in the third person in each gender and number b the final fragment of the pronouns.

(e.g.) 'nal>nallaṉ, nallaḷ, nallar, nallatu, and nallaṉa.'

23.4.1. The adjectives are formed into appellative verbs as well a nouns. The Dravidian adjectives are merely nouns of quality and th difference is more in terms than in quality.

(e.g.) 'oḷiyai' -you are bright / brightness.

'iniyai' -you are sweet / sweetness.

When nouns of quality are used as the base of appellative verbs or nouns, they are generally adopted in their crude form or shape. But we find the participle '-iya' intervening between the crude base and the pronominal terminations or sign of gender.

(e.g.) 'valiya > valiyan.'

'periya > periyan.'

As 'utaiyan ' considered as a noun, is certainly an appellative. It seems evident that the proper light in which to regard 'utaiya' is to consider it as relative participle of an appellative verb used adjectively.

23.5.0. The Negative Voice.

The Dravidian negative formation is rather a mood or voice than a conjugation. According to Dr. R. Caldwell, 'All verbal themes are naturally affirmative, the negative signification is expressed by means of addition or changes.'(6) The finite verb is formed by suffixing the tense sign and the pronominal terminations to the verbal roots.

The negative verb is formed as follows:

(e.g) 'kāṇ + ā + ār > kāṇār.' (Verbal root + negative sign + pronominal suffix > negative verb.)

Negation is generally expressed in the Indo - European family by means of a separate participle used adverbially.

(e.g.) He does not come.

Dr. R. Caldwell further says, 'In general, the Dravidian negative verb has but one tense, which is an aorist or is indeterminate in point of time.'(7)

(e.g.) 'pōkēn' (Tamil).

'pōvānu' (Telugu).

'pōkēnu' (Kannada).

The time is generally determined by the context. Malayalam has three negative tenses like affirmative.

(e.g) 'pōkāyunnu' - present.

'pōkāññū' - past.

'pōkāyum' - future.

22.5.1. In the Dravidian negative voice, just like affirmative, the verbal theme remains unchanged, and the pronominal terminations are the same. The only point is the means whereby the idea of negation is expressed. The tense sign is zero in the negative verbs. Because of its absence the negative is assigned to the future tense only. But there is another negative sign is suffixed after the tense sign denoting the past and present tense theme.

(e.g.) 'cey + t + il + an > ceytilan.'
'cey + kinru + il + an > ceykinrilan.'

Both in the past and the present the same mode is adopted. (i.e.) Verbal root + tense sign. + negative sign + pronominal suffix. In a few instances the negative sign and the pronominal suffix undergo morphophonemic changes.

(e.g.) 'kollān > koḷ + ā + an.'
'kollīr > koḷ + ā + īr.'
'kollēm > koḷ + ā + ēm.'

In the example, 'vālatu' the negative sign is clearly found and it is suffixed to the root as follows :

(e.g.) 'vāl + ā + tu > valātu.'

In the negative relative and verbal participles the negative sign is clearly seen.

(e.g.) 'vāl + ā + mal > vālāmal : (Verbal root + negative sign + suffix of the verbal participle.)
'uṇ + ā + t + a > uṇṇāta.' (Verbal root + negative sign + tense sign + suffix of the relative participle.)

In the negative opative verb, another negative 'al' is found.

(e.g.) 'vāl + al + ka > vālarka.' (Verbal root + negative sign + suffix of the opative verb.)

We can see from the above instances that mostly 'a' is the sign of negation in the Dravidian negative verbs and that it is inserted between the theme and the signs of the personality and other suffixes to form the negative verb. In the modern usages we have different forms to denote the negative theme or voice.

(e.g.) 'varavillai' for 'vantilan.'

'varamattan' for 'varan.'

Thus the negative formation also undergoes similar changes on par with other grammatical aspects in a language.

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3. Bray. The Brahui Language. p. 134.
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6. Ibid. p.468.
7. Ibid p.468.

CHAPTER 24.

THE PASSIVE VOICE

24.0 In all the refined languages of the world there are two voices namely active and passive. This grammatical category 'voice' is not yet well defined.

J. Vendryes says, 'What we understand by voice is a kind of aspect of the verbal action in relation to the subject, according to whether we consider the action as being performed by the subject, experienced by him, or performed in his interest, with his participation. (i)

24.1. In Greek there are three voices as active, middle and passive.

(e.g) I wash; I wash myself; I am washed (by someone also)

This distinction between the three voices as not well defined and it is the prepositional object which forms the passive rather than the verbal form.

The distinction between the active and passive verb in most Indo-European languages is illusory, because the passive is scarcely ever the inverse of active. A special idea is introduced into the passive which modifies its character. In French and Latin it is noted that the passive had a special use improperly called impersonal passive because it contained no trace of the passive. The characteristic feature is that the real active agent is not expressed. They are not to be considered as passive forms, unless passive is to be understood in a special sense, not as the opposite of the active.

J. Vendryes states 'We realise that it would be more logical to reserve active verbs for cases in which the action produces a result and to employ another type of verb, which we might call passive or affective according to our taste, for those in which the subject experienced a modification of his emotional sentiments.'(2)

24.2. Scholars like Sylvestre de Sacy say that the passive voice is an essential feature in the verbal formation. Dr. A. Chidambaranathan Chettiar states 'According to the etymological Dictionary passive is a word derived from Latin. The word "passive" itself takes its origin from the word "passus" the past participle of "patu" meaning 'to suffer'.(3)

24.3. Dr. R. Caldwell says, 'Each of the primitive Indo-European languages has a regular voice, regularly conjugated. '(4) Breal says, 'The passive is a form acquired gradually by the diverse Indo-European

languages long after the system of their conjugation was completed in its principle lines. '(5) In the views of A.H.Sayce, 'The primitive Aryan verb possessed no passive voice, in fact, the passive is a comparatively late creation. '(6)

Brugmann, author of the 'Comparative Grammar of the Indo-Germanic language 'and Dr S.K.Chatterjee of Bengal are of the opinion that even in the languages born of the primitive Indo-European there was no passive voice at one stage in thier history. The Sanskrit passive is formed by annexing the particle 'yā' (yā- means 'to go') to the verbal theme and adding the personal termination. Both Dr.R.Caldwell and Dr.Prile do have this opinion with regard to the passive voice.

24.4. Dr.R.Caldwell states., 'The Dravidian verb is entirely destitute of a passive voice, properly so called, nor is there any reason to suppose that it ever had a passive. None of the Dravidian dialects possesses any passive particle or suffix, or any means of expressing passivity by direct inflexional changes; the signification of the passive voice is, neverthless, capable of being expressed in a variety of ways. '(7) A.H.Arden, Thomas Hudson and R.A.Cole expressed the same view.

24.5.0. It is not accepted completely and a close examination of the literature and inscriptions of Tamil, and other cognates of the Dravidian languages reveal that they are not destitute of a passive voice. We can understand the various means adopted by the Dravidian languages for conveying a passive signification.

24.5.1. A very common mode of forming the passive is by means of the past verbal participle of any active or neuter verb to become, to be, to go and so on.

(e.g.) 'muṭintu āyiṟṟu.'
'uṭaintu pōyiṟṟu.'

But these forms give the idea of completion rather than passivity. In colloquial Tamil if we say, 'nī cāppiṭṭāyiṟṟā?' it will mean as per English traditional grammar, 'Have you finished eating? But it will give the passive signification as 'Have you been eaten?'

Generally the active and the passive voices occur clearly with the grammatical significance.

(e.g.) Raju reads the book. (Active)
The book is read by Raju. (Passive)

24.5.2. The place of a passive voice is supplied by the use of the neuter or intransitive form of the verb. This mode of passive significance is found in the Japanese language. In Tamil there is a grammatical rule to make the object as agent in the formation of passive voice. Showing the object as the agent of the action is found in usage.

(e.g.) 'atu uṭaintatu.'

It is meant in English 'It is broken.' The Tamil usage might literally be rendered, 'It has come into a broken condition.' It is evident that nothing more than this is required to express the force of the passive. If we say, 'eṉṉāl uṭaintatu' (it was broken by me), then the passivity of the expression may be increased by prefixing the instrumental case of the agent. This is just like saying 'two and two make four' when really 'two and two are made four.'

24.5.3. In the Dravidian languages active or transitive verbs themselves are used with a passive signification without adding any intransitive auxiliary. The relative participle nouns are used in this context to show the passive theme.

(e.g.) 'eḻutiṉa cuaṭi uṇṭu.'

24.5.4 In Tamil we can suffix the auxilary verb, 'paṭu' to the verbal root or theme and express passivity in all respects. Dr.G.U.Pope says, 'Tamil has no passive voice, but a compound verb may be formed, which in many respects supplies its place.... It is made by adding 'paṭu' to suffer) in all its inflexions to the infinitive mood of the verb. '(8)

'paṭu' as a passive particle is an ancient as the Tamil literature now extant. From the early days we find this element used for this purpose. But we must concede that its use in ancient times was not so abundant as in times mediaeval and modern. The reason for a sparing use of 'paṭu' in the classics is attributed by Dr.R.Caldwell to the thought of the Tamils that it was unidiomatic. 'paṭu' is capable of having much more abundant use in prose than in poetry. But it is a rarity of prose in ancient classics.

For example we can see that in Iraiyaṉār Akapporuḷ there is only one 'paṭu' in the first one sutra. But the commentary of that rule alone contains no less then sixty 'paṭu' forms. So it is impossible to maintain that 'paṭu' was unidiomatic. Further Dr.R.Caldwell holds the view that 'paṭu' in ordinary use conveys the meaning of continuous action than passivity.

(e.g.) 'uṭaintatu > uṭaikkappaṭṭatu > uṭaipaṭṭatu.'

'konṟatu > kollappaṭṭatu.'

The auxillary verb 'patu' is suffixed either to the verbal participle or verbal noun and to this verbal base the tense signs and the pronominal suffixes are added to become a finite verb.

(e.g.) 'kāṇa + paṭu + kiṉṟu + āṉ > kāṇappaṭukiṉṟāṉ.'

(Verbal participle + auxillary verb - patu + tense sign + pronominal suffix > finite verb.)

24.5.5. In Tolkāppiyam there are two occurrences - 'colliya' (that which said) and 'collappatta' (that which was said) and they denote the passive element.

(e.g.) colliya nāṉkē mūṉṟeṉa molipa' (9)

'collappaṭṭa perumitam ñāṉkē '(10)

24.5.6. The relative participle noun especially the past tense neuter, is used to denote the passive element.

(e.g.) 'coṉṉatu ceyti' (coṉṉataic ceyti).

It means either 'Do that which I said' or 'Do as was said.' Though the real active agent is not expressed here, it conveys the meaning of passive significance.

24.5.7. In the same manner, there is another instance which gives the passive significance.

(e.g.) 'coṉṉatu pōtum'.

The modern usage 'collappaṭṭatu pōtum' is not well sounded. This use of the more formal modern passive would sound awkard and foreign, according to Dr.R.Caldwell. He says, 'Nothing sounds more barbarous to the Dravidian ear than the unnecessary use of 'paṭu' as a passive auxillary. It is only when combined with nouns that its use is thoroughly allowable. '(11)

24.5.8. In Tamil classics, 'paṭu' denotes the passive significance in may instances by suffixing to the verbal root or theme.

(e.g.) 'collappaṭṭaṉa ellā māṇpum. (12)

'kaippaṭukkap paṭṭāy cirumiṉī.' (13)

'cāṉṟōrāl eṉṉap paṭa vēṇṭātār' (14)

Dr.A.Chidambaranathan Chettiar says, 'The auxiliary verb 'patu' denoting passivity occurs in 25 instances in Kalittokai, 48 instances in Tirukkural and 20 instances both in Palamoli and Nālatiyār.' (15)

24.5.9. Like 'paṭu' ,another auxiliary verb 'uṇ' also occurs in the epic, Cilappatikāram, with a passive theme.

(e.g.) 'vinaippayan unnunkalai.' (16)

24.5.10. The auxiliary verb 'peru' also is used to denote the passive voice in Periyapurāṇam and in the Velur Palayam Inscriptions Plate IV b. In the later dramatic poetry, Manonmaṇiyam, it occurs with passive significance.

(e.g.) 'tiruvaṭi tintapperra iccirukuṭil' (17).

24.5.11. The auxiliary verb 'paṭu' paves the way to have new occurrences like 'paṭu' (to appear), 'paṭuppu' (an appearance) and 'paṭam' (a picture). Thus it is taken as a morpheme.

(e.g.) 'ponpaṭu kāviri'.
'paṭuppu ariyalanē.' (18)

24.6.0. Dr.A.Chidambaranathan Chettiyar declares in the concluding remarks that 'We have seen that ancient Tamil literature bears testimony to the fact the passive was often times expressed by means of the active forms themselves and that 'patu' which alternated with 'un' and 'peru' gained the widest use in course of time.' (19)

24.6.1. Otto Jespersen states five contexts in which the passive element is portrayed.

(i) The active subject is unknown.

(ii) The active subject is self evident from the context.

(iii) The active subject is not mentioned for some special reason.

(iv) The passive turn is preferred even if the active subject is indicated. Greater interest is shown in the passive than in the active subject.

(v) The passive turn may facilitate the connection of one sentence with another.

It is observed that it is by means of the morpheme 'patu' (particle) that the morphological category of passive voice is expressed in Tamil.

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CHAPTER. 25.

THE SUBGROUPING IN THE DRAVIDIAN LANGUAGES.

25.0 It is a linguistic study to understand the interrelationship of the languages of the Dravidian family which has drawn the attention of scholars since the beginning of the Comparative Dravidian studies. The author of the Comparative Grammar of the Dravidian Languages, Dr.Robert Caldwell himself had led the way in the aspects of study.

25.1. Among the Dravidian languages, Tamil and Malayalam are more nearly related; the farthest removed from each other are Tamil and Telugu; Tulu differs far more widely from Malayalam does from Tamil. It differs widely from Canarese.

Sten Konow also attempted the classification of languages into the Tamil group and the Telugu group which leads to the establishment of the South Dravidian and the Central Dravidian subgroups later. The commencement of the scientific study of the Dravidian Comparative Phonology by T.Burrow led the scholars to work on Kolami and Parji and other non-literary languages. It is now accepted that three major sub-groups in the Dravidian family namely South, Central and North Dravidian.

25.2. The languages of the South Dravidian sub-groups are: Tamil, Malayalam, Kodagu, Kota, Toda, Kannada (Badaga dialect) and Tulu.M.B.Emaneau showed that Toda and Kota are closer to Tamil-Malayalam than to Kannada. L.V.Ramaswamy Aiyar was the first to note that Kodagu is closer to Tamil- Malayalam rather than to Kannada. Bh.Krishnamurthi has stated that Tulu is an independant off-shoot of Proto Central Dravidian. But Dr.P.S.Subramanian after elaborate study states that Tulu is a member of the South Dravidian sub-group.

25.3. The languages of the Central Dravidian sub-group are: Telugu, Gondi, Konda, Pengo, Manda, Kui, Kuvi, Kolami, Naiki, Parji and Gadba. Bh.Krishnamurthi states that Telugu is an off-shoot of the Central Dravidian with intimate genetic relationship with the Kui (Kuwi) - Konda sub-group. Based on phonological structure, it is considered that Telugu has been in initimate geographical evidence puts it rather with Central Dravidian. T.Burrow indicates that Kolami, Naiki, Parji and Gadba constitute as one sub-group.

25.4. The languges of the North Dravidian sub-group are: Kurux, Malto and Brahui. Dr.R.Caldwell says that Brahui contains not only some Dravidian words but a considereable infusion of distinctively Dravidian forms and idioms. He further says that the Dravidian element contained in it bears but a small portion to the rest of its component elements.

Denys S.Bray says that the Brahui language evidently contains a Dravidian element. This language is sprung from the source as the Dravidian language group. This is enunciated by Prof. Julus Bloch on morphological grounds. M.B.Emaneau collected the full evidence for the establishment of the North Dravidian sub-group.

25.5. Dr.S.Subramaniam has given the chief characteristic feature of the South Dravidian sub-group:

(1) Loss of initial * 'c'.

(2) Splitting of Proto Dravidian * 'u' into 'u' and 'ï'.

(3) Operation of 'i/e' and 'u/o' alteration.

(4) Creation of the feminine category in gender.

(5) Change of PDR * 'yā > ē.'

(6) Formation of Negative participle 'a' as suffix.

(7) Structure of the past tense stem.

(8) Optative verb and its suffix.

(9) Syntactic construction of 'vēṇṭum' and 'vēṇṭa'.(Affirmative and negative).

(10) Lexical forms found in South Dravidian languages.

25.6. The characteristic features c^f Central Dravidian can be briefly pointed out as follows:

(1) Gender distinction.

(2) Female kinship term with the pronominal suffix '-āḷ'.

(3) Obligatory use of neuter plural.

(4) Change of PDR * 'ya- > a-'.

(5) Loss of * 'n' - in second person pronoun.

(6) Third person masculine singular pronoun.

(7) Past adverb with * '-ci'.

(8) Past negative form.

(9) Negative adverb.

(10) Lexical items.

25.7. The characterisitics of North Dravidian are listed as follows:

(1) Change of PDR * 'k > c' and * 'c > k'.

(2) First and second person pronouns.

(3) Past tense suffix 'k'.

(4) Future tense suffix 'o'.

(5) Auxiliary verb 'to go'.

(6) Interrogative pronoun.

(7) Semantic change of meaning.

(8) New derivative suffixes.

(9) Lexical items.

25.8. Sub-grouping of the South Dravidian Languages.

There are indications that the Proto South Dravidian language first split into two divisions namely the Tamil-Kannada group later split into Tamil - Kodagu and Kannada (dialect Badaga). The Tamil - Kodagu group later seems to have split into Tamil - Malayalam - Kodagu and Kota - Toda. Kodagu seems to have split from the Tamil - Malayalam - Kodagu group after separation of Kota - Toda.

The Tamil - Malayalam group then has further developements relating to phonological change. Malayalam has some additional changes and simultaneously Tamil shows some addtional changes in respect of sound changes.

25.9. Sub-grouping of the Central Cravidian Languages.

The Proto Central Dravidian languages first split into groups namely Telugu- Kuvi and Kolami- Parji. Kolami- Parji split into Kolami- Naiki and Parji -Gadba.

After Parji - Gadba have a few changes, Parji takes some additonal changes independently. Meantime some innovations like metathesis and vowel contraction take place in Telugu- Kuvi group. Then Telugu first deviated from this group. Gondi - Kuvi group has taken a few changes. Finally the Pengo - Manda- Kui - Kuvi group has been formed with some common features. Prof.T.Burrow and Bhattachariya state that the Pengo language is most closely related to the Mando language.

25.10. The North Dravidian Languages.

Brahui first divided from Proto North Dravidian while Kurux and Malto retained together for a long time and later on they were separated. This is the reason for the different grammatical themes between Brahui and other two languages.

Brahui has a neuter plural and negative tense while Kurux and Malto do not have it.

Thus the sub-grouping study of the Dravidian family will enlighten the linguists to have a correlated grammatical element that existed in them for a long time to feed us with celebrated thoughts in future.

(This essay is based on Prof.Dr.P.S.Subramaniam's paper on The Dravidian Verb Morphology).

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